

CATO

construed,

Or

A familiar and easie interpre

cation vpon *Cato's* morall

Precepts in Latin and French

by *Marcus Cato*, and

translated to the

use of all young



PRINTED AT LONDON

For *Andrew Maunsell*, dwel

ling in *Pauls Church-yard*,

at the signe of the Bra

sen Serpent.

1584

The Printer to the freendly Reader.



THE occasions that moued that famous Schoolemaister *Maturinus Corderius*, to make this familiar interpretation vpon *Catos preceptes*, was: for that thei were approued of most men, & thought very necessarie to be taught, and also for because euery where euen at the firste, this booke is receiued into Schooles: and for that by experientce he did perceiue that his Scholers through ignorance in writing erred, and through negligence were forgetfull, and for lacke of readie instruction learned muche, and profited little, so that when the scholer should come to repetition, the Maister should haue more labour to correcte, then he had before to teache.

Now, the occasions that moued me herevnto, were not onely those of *Corderius*, but also the good allowiug of the same, by the learned Printer *Robertus Stephanus*, and also the Translations of this Booke into diuers languages, whiche occasioned me (for that our Englishe youth should not want those aides, whiche forraine countries haue, for the easier obtainyng of the Latine tongue) to cause this booke also to be made Englishe.

But peraduenture some will saie, if the schol-
But

let haue his Lesson construed, and Englished to
hym in his Booke, what shall he doe at Schoole?
To them I aunswere, (who I thinke are afraied
that scholers should haue too muche for their mo-
ney) that after he hath learned perfectly *ad vngue*
his construction, then he shall pars it as perfectly,
whiche I am of opinion, he will not be able to doe
at the first, without this helpe. For firste, to a yong
Scholler, the readdyng of the Latine tongue is
harde, construyng harder, and parsyng hardest, so
that by this helpe, the yong Scholler shalbe able
to reade, interpret, construe, and pars his Lesson
well, whereas the mosste parte of Scholers (I
meane in the first Booke thei learne) dooe neither
read well, construe a right, nor be able to pars one
worde of their Lesson.

And thus muche I haue thought good to saie,
vnder correction of good schoolemaisters, whiche
I thinke will bee content, to bee eased of some of
their paines, and glad to byyng forward their scho-

lers in learning. And that learning maie in-

crease in all, to the glorie of God, and

profite of our Englishe com-

mon weale. GOD

graunte.

A. M. E. N.

A.ij.

MATVRINVS

CORDERIVS ROBERTO

STEPHANO TYPO-

GRAPHO. S. D.



Ictani anno superiore nostris in re literaria tyrunculis quasdam pueriles nugas, hoc est, Latinam & Gallicam interpretationem in disticha illa de moribus, quæ nomine Catonis inscribuntur. Quam rem equidem nunquam fecissem, nisi moribus pridem receptū esse viderem, ut libellus ille pueris ad literarum tyrocinium accedētibus ubique statim ab initio proponatur. Et certè hunc morē ego- met quoque nō omnino damnandū censeo: præsertim cū id opusculum iudicio doctissimorum semper probatū sit. Fore autem sperabā ut semel dictauisse, dūtaxat in nostro gymnasio, satis esset: pueriq; ipsi gradatim ascendentes, alij ex alijs quasi per manus acciperēt. Verū eō rediisse rem video, ut crebra descriptione iam penè omnia deprauata sint: dū pueri partim nescientes scribere, partim id facientes oscitāter, vix unum verbum integre scriptum relinquunt: ita ut, cū ad prælectionem ventum fuerit, multo plus operæ sumendum sit in emendando, quam in dictādo poneretur. Itaq; visus sum nō paruum compendium laboris facturus, si rem totam cursim recognitam semel potius artificio vestro exarādum curarem: cū præsertim ipsi discipuli nostri nihil magis in votis habere viderentur. Opusculum igitur ad te missum,

Sea lege tibi cōmitto, ut si amicis adhibitis in consili-
um, videbis in rem puerorum tuamq; fore, characte-
ribus tuis diligenter (ut soles) excudas : sin minus,
omnino supprimas in perpetuum. Nec verò dubito,
quin me, si opusculum edideris, complures risuri sint :
sed eiusmodi irrisores ne pili quidem facio : modò ea
re sperē consultum iri pueris : quorum utilitati sic me
prorsus addixi, ut eorū gratia me ad infima quaque
demittere nihil omnino verear. In ea autem ipsa in-
terpretatiuncula ita secutus sum doctissima Erasmi
scholia, ut ab eorum sensu non nisi rarissime discesse-
rim. Antiquam certè lectionem, quoad fieri potuit,
defendendā putavi : quam ille multis in locis immu-
tauerat. Præposui singulas ferè distichis quasdā ve-
lut epitomas : non illas quidem ut carmini, quo nihil
breuius, adderem cōpendium : sed ut carminis ipsius
sensum pueri statim cōpleterentur facilius : ꝑ deo au-
tem nō ubique apposui, quòd eas sententias aut parū
Christianè pias, aut minus exquisitas, aut pro inge-
niorum captu difficiliiores esse iudicavi. Adieci ad
finem operis aliquot dicta sapientū breuissima : pro-
pterea quòd nec minus digna scitu videbantur : &
res omnino est eiusdem argumenti. Sed iam video te
corrugare frontem, quòd verbosiore de meis nugis e-
pistola tuas alioqui urgentissimas occupationes tan-
diu remorari pergā. Vale igitur : & labore tuo (quod
facis) presentibus ac posteris semper consule. No-
uioduni ad Ligerem, postridie Liberalium.

M. D. XXXIIII.


A. iij.

PRÆ.

PRÆFATIO CVM

BREVISSIMIS CITRA

CARMEN PRÆCEPTIS.

 V M animaduérterem quàm plúrimos
hómines erráre gráuitér in via morum:
succurréndum, & consuléndum opiniò-
ni eórum existimaui: máxime vt glorióse viuerét,
& honórem contíngerent.

Constructionis explicatio.

Cum animaduérterem] *quoniam ego videbam,*
Because I did perceiue.

Quàm plúrimos homines] *Merie many men.*

Errare] *peccare, to offende.*

Grauitér] *vehementer, greatly.*

In via morum] *in rectè viuendi ratione. In the or-
der of well liuving.*

[Sub. ego] existimaui] *visum est mihi, I thought
good.*

Succurréndum & consuléndum] *subueniéndum &
prouidéndum: sub. (esse) to prouide, and haue re-
gard vnto.*

Opinion] *Errori.*

Eorum] *hominum scilicet errantium. The opinion
errour, and follie of those men, erroneous men.*

Maximè] *precipue verò id existimaui faciendum,
esse, cheefly, and especially I thought that con-
uenient to bee doen.*

Vt]

Ut *[sub. illi.]* *con. [ill.]* *negligenti non*

Viuerent gloriōse] *hoc est, ut vitam agerent gloria dignam, id est maxime laudabilem,* to the ende that thei might liue a commendable life.

Et *[sub. illi.]* *con. [ill.]* *ad honorem peruenirent,* and that thei might attaine vnto honour in this worlde.

Nunc te fili charissime docebo, quo pacto mores animi tui componas.

Nunc] *agè igitur.*

O fili charissime] *Now, therefore (my deare sonne)* *Constr.*

[Sub. ego] *docebo te* *[crudiā te,]* I will instruct thee.

Quo pacto] *quo modo, by what meane.*

[Sub. tu] *componas* *[possis componere,]* thou maiest be able well to set in order, and dispose.

Mores] the maners

Animi tui] *anime tua, of thy soule and minde.*

Hoc est, docebo te bene viuendi rationem I will teache thee the trade of good & vertuous liuing.

Igitur mea praecepta ita legito, ut intelligas, *Lé-* *re enim, & non intelligere, negligere est.* *Constr.*

Igitur] *ergo, therefore.*

Legito] *Sub. tu* Read thou.

Mea praecepta] *My lessons and instructions.*

Ita] *sic, in suche sort,*

Ut *[sub. tu]* *intelligas* *[intelligere possis (sub. ea)]* that *con.*
that thou maiest vnderstande them.

Legere enim] *sub. (aliquid)* Because to reade any thyng,

A.iiij.

Et

Et non intelligere] *sub. illud*] and not to vnderstande thesame.

Est negligere] *quasi non curare*, is as muche as not to regard it.

Itaque Deo supplica.

Constr. Itaque] *Igitur ut ad rem veniam*, Therefore, to come to the purpose.

Supplica] *sub. tu*] Deo] *Deum suppliciter precare*.
Haue to God humbly and with great reuerēce.

Parentes ama.

Loue entirely thy Father and Mother.

Constr. Ama] *sub. tu*] *vehementer dilige*, *sub. tu*] Loue thou with an earnest zeale and affection.

Parentes] *Patrem & Matrem*, thy Father and thy Mother: *Observando scilicet, & obsequendo & innuando*: that is to saie, in honouryng them, in obeyyng and succouryng them.

Cognatos colé.

Liue thou in loue & concord with thy kinssolke.

Constr. Cole] *sub. tu*] *cognatos. Viue in gratia cū cognatis*.

Liue thou in the fauor and loue of thy kinssolk, that is to say, with thē of thy parētage, that is to saye, in doyng that þ is acceptable to their pleasure, and in keepyng & frequentyng their cōpany.

Magistrum metue.

Constr. Feare with reuerence thy Gouvernour.

Metue] *sub. tu*] *reuerere*. Haue thou in reuerence, Magistrū] *praeceptorem tuū*, thy maister or teacher.

Datum serua.

Keepe

Kepe thou safe þ which is comitted to thy charge.

Serua] *sub. tu*] *Diligenter custodi*, keepe thou cir- Constr.
cumspectly,

Datum] *rem commissam tibi*, a thyng committed
to thy charge.

Foro te para.

Hoc est, ad forenses actiones ne imparatus accedas.

Come not to pleade any matter in Law except
thou be well instructed what to saie.

Para] *sub. tu*] te toro] *para teipsum ad forum* (*sub. Constr.*
iudiciale) Make thy self readie, and prepare thy
self well to pleade. *Hoc est, causam acturus pre-*
meditare diligenter quid sis dicturus. Whē thou
goest to pleade any matter, consider diligently
what thou hast to saie.

Cum bonis ambula.

Keepe companie with good men.

Ambula] *sub. tu*] *versare*. Be thou conuersant Constr.

Cum bonis] *sub. hominibus*] with good or well
disposed men. With mē of godly and vertuous
disposition.

Antē quā vocēris, ad consilium ne accesseris.

Thrust not thy self forth to heare the secretes
of other men, if thou be not called.

[*Sub. tu*] Ne accesseris] *ne accedas*. Come not Constr.

Ad consilium. [*sub. alienum*.] to the secret of an o-
ther man.

Antē, quā] *sub. tu*] voceris] *accessaris* (*sub. ad il-*
lud) before thou be called.

A.v.

Mundus

Mundus esto.

Constr. *Esse* [sub.tu] *mundus*] *serua munditiem*. Be thou cleane, that is, keepe cleendlinesse and honestie.
Saluta libenter.

Constr. Saluta [sub.tu] Salute thou.

Libenter. With a hartie good will.

Maiori cede.

Hoc est, ne contendas cum potentiore.

Striue not thou with hym that is mightier then thy self.

Constr. Cede [sub.tu] obtempera. Giue thou place
Maiori] potentiori (sub. homini) to a man that is of greater puissaunce, and mightier then thou art.
Minori parce.

Spare, and be fauourable to thine inferiour.

Constr. Parce [sub.tu] minori (sub. homini) Shewe thou fauour to thine inferiour, that is to saie, be not rigourous vnto hym.

Rem tuam custodi.

Constr. Custodi [sub.tu] cōserua. Keepe thou circūspectly,
Tuam rem] tua bona. thy goodes. Hoc est, ne sis prodigus. Be not delighted in prodigalitie.

Verecundiam serua.

Keepe well thine honour and chastitie.

Constr. Serua [sub.tu] retine. Keepe thou vndefiled,
Verecundiam] pudorem. thy chastitie and honour.
That is. Let not thy bodie commit any vilanie.

Dili.

Diligéntiam ádhibe.

Use carefull heede about thyne affaires.

Adhibe [*sub.tu*] diligentiam (*sub.in rebus agen-* Constr.
dis) Have good regard and be diligent in thine
affaires: that is, Be not negligent or carelesse.

Libros lege: quos légeris memento.

See that thou reade Bookes, and remember
well that whiche thou hast read.

Lege [*sub.tu*] fac ut legas. See that thou reade Constr.
Libros, Bookes.

Sv p.&] memento [*sub.tu*] memoria manda.

Commit thou to thy memorie (*sub.eos*) quos
(*sub.tu*) legeris. those whiche thou hast read.

Familiam cura.

Provide or be carefull for thy household.

Cura [*sub.tu*] familiam (*sub.tuam*) Care for thy Constr.
householde, that is to saie. To governe well thy
trainé, thy house, and thy household.

Blandus esto.

Be courteous to all men.

Esto [*sub.tu*] Be thou.

Constr.

Blandus] *comis*. gentle, milde, courteous [*Sub.in*
congressu] in meetyng with people.

Írasci ab re noli.

Be not displeased without a greate and weigh-
tie cause.

Noli [*sub.tu*] irasci] *caue irascaris*. Take heede Constr.
that thou be not moued to wrath.

Ab re] *sine iusta causa*, without a iust cause.

Néminem

Néminem irríseris.

Hocke no bodie.

Constr. [*Sup.tu*] Irriseris neminem] *noli irridere aliquem.*

Thou must not laugh any bodie to scoorne.

Mútuum dato: Cui des vidéto.

Lende vpon credite, but take heede to whom.

Constr. Dato [*sup.tu*] mutuuum] *da mutuo.* Lende thou on credite, [*sup.sed*] videto [*sup.tu*] Cui des] *Diligenter cōsidera qualis sit ille cui dabis.* [*sub.mutuum*] But consider well to whom thou doest deliuer vpon credite.

Iudicio adesto.

Defende thy freendes in iudgement.

Constr. Adesto [*sub.tu*] iudicio (*sub.amicorum*) *id est amicos in iudicio defende.* Aide and defende thy freendes in iudgement.

Conuiuare rarò.

Make feastes and banquets seldome. Let banquets be rare, for makynge purse bare.

Constr. Conuiuare [*sub.tu*] age conuinia, Make thou feastes,

Rarò, seldome. Long distaunt, not euery daie.

Quod satis est dormi.

Sleepe no more then nature requires, sleepe not so muche as thou canst: but as much as nature requireth.

Constr. Dormi [*sub.tu*] Sleepe thou

Quod satis est] *quantum sufficit natura*, as muche as sufficeth nature. *Hoc est, ne somno deditus esto.*

esto. Be not giuen to muche sleepe.

Iusiurandum serua.

Keepe well thine othe.

Serua] *sub.tu*] *Job* serua. Keepe thou inuiolable Conste

Iusiurandum] *sub.tuum*] Thy othe. *Hoc est, pra-*
sta quod iuraueris nisi malum fuerit. Performe
that whiche thou hast swoyne (that is to saie) thy
promise made by othe if it be no wickednesse.

Vino te tempera.

Drinke wine soberly.

Tempera] *sub.tu*] *te* vino. Moderate thy self with Conste
wine: that is. Use temperaunce in drinkyng
wine.

Pugna pro patria.

Fight in defence of thy Countrie.

Pugna] *sub.tu*. Fight thou Conste

Pro patria] *sub.tua*] *id est*, pro defensione tua pa-
tria. In the defence & safegard of thy countrie.

Nil temerè credideris.

Be not light of beleefe.

Nil] *ne aliquid.* Conste

(*Sub.tu*) *ne credideris*] *ne credas.* Thou must not
beleue, *aliquid*, any thyng.

Temerè, vniadvisedly, vndiscretely, rashly, *Hoc*
est, credulus esse caue. Take heede of credulitie
oꝝ light and rashe beleeuynge all that one saith.

Tu te consule.

Take counsaile of thy self.

Consule] *sub.tu*] *te.* *Adhibe teipsum in consilium:* Conste
hoc

*hoc est, à teipso consilium pete, & tecum delibera,
quid expediat.* Aske thou counsell of thy self,
that is, cōsider, and take aduise ment with thyne
owne self, what is expedient to be doen.

Meretricem fuge: Literas disce.

Eschewe the companie of an Harlot: and addit
thy self to learnyng.

Constr. Fuge [*sub. tu*] meretricem. *Cum meretrice ne rem
habueris.* Keepe thou no resorte, nor familiar ac-
quaintaunce with an Harlot.

[*Sub. sed*] disce [*sub. tu*] literas] *da operam literis.*

But spende thy labour in learnyng.

Nil mentire debes.

Thou must not lye at all.

Constr. Nil [*in nullare*.

[*Sub. tu*] debes mentiri. Thou oughtest not to lye
in any maner cause or matter.

H. Bonis benefacito.

Deale well with good men. (or pleasure.

Constr. Benefacito [*sub. tu*] beneficium presta. Doe good

Bonis] [*sub. hominibus*] To good men. *Hoc est. di-
gnis & benemeritis.* To thē that are worthy and
haue deserued well at thy hande.

Admonitio. An aduertisement.

Bonis benefacito] Imò omnibus. Nam propter deū nō
modò bonis, & gratis & amicis, sed etiam malis & in-
gratis & inimicis benefaciēdum est. Vt simus filij pa-
tris illius nostri cœlestis, qui solem suum oriri facit
super bonos & malos, & pluit super iustos & iniustos

Because for Gods sake we must doe good, not
onely

onely to good people, and to them that be thank
full, and to our freendes: but also to the wicked
and vnthankfull people, and to our enemies, to
the intent wee maie bee the true children of our
good heauenly Father. Who causeth his Sūne
to shine both vpon the good and wicked people,
and giueth his Raine both to the iuste & vniuste.

Maledicus ne esto.

Be thou no slanderer, nor backbiter.

Ne esto *[sub. tu] ne sis*. Be thou not,

Constr.

Maledicus *[conuitiator, aut obrectator]*, a detractor, an ill speaker, or ill reporter.

Existimationem retine.

Keepe well thy good estimation.

Retine *[sub. tu] conserva & tuere*. Kepe & preserve, Constr.

Existimationem *[bonam de te hominum opinionem]*
the good opinion that men haue of thee, that is
to saie, see and take heede alwaies, that thou get
a good reputation among all men.

Æquum iudica.

Giue righteous iudgement.

Iudica *[sub. tu]* Judge thou,

Const.

Æquum *[an equall and iust thing, hoc est ad equitatem iudica, non ad lucrum, aut gratiam]*, that is
to saie, Judge thou accordyng to Justice, and
not for gaine, or fauour.

Parentes patientiā vince.

Suffer thy Father and thy Mother, untill thou
hast gained their fauour, that is to saie, constrain
thy

thy self to suffer thy Parentes, that thei deale
not rigorously with thee.

Constr. Vince[*sub.tu*] *fac vincas*. See thou winne,
Parentes[*sub.tuos*] *id est*, Patrem & Matrem, thy
Father and Mother,

Pacientia[*per tolerantiam*, with patience and for-
bearng, *hoc est*, si parentes habes austeriores, *fac*
ut per patientiam reddas eos mitiores, & faciliores.
If thy Father and Mother be rough and severe
to thee, see that with patience thou make them
more milde and fauourable to thee.

Beneficij accepti memor esto.

Print in thy memorie a benefite, whiche thou
hast receiued.

Constr. Esto[*sub.tu*] *fac ut sis*, See that thou bee,
Memor[*mindfull*

Beneficij,] of a benefite,

Accepti[*quod ab alio acceperis*, whiche thou hast
receiued of an other. *Hoc est*, ne sis ingratus, bee
thou not vnthankfull, and forgetfull.

Ad pratorium stato. Sub. (*ut illic discas.*)

Frequent often the place where the Lawe is
debated, to learne there.

Constr. Stato[*sub.tu*] *ad pratorium*, frequens esto in foro
indiciali. Resorte thou often to the Iudgement
place, to get knowledge there.

Consultus esto.

Bee thou prudent and circumspect in thyne af-
fares.

Esto]

Esto] *sub. tu*] Be thou
Consultus] *Prudens & circumspectus in rebus a-*
gendis wise and discrete in thy businesses.

Vtere virtute.

Use vertue: that is to saie, be thou vertuous in
thy workes.

Vtere] *sub. tu*] Use thou
Virtute] vertue, *Id est, studiosè age omnia,* doe thou
all thynges vertuously.

Iracundiam tempera.

Moderate thyne anger: that is to saie, vse mo-
destie and sobrenesse when thou art angrie.

Tempera] *sub. tu*] *moderare.* Moderate thou
Iracundiam] *sub. tuam*] thyne anger and wrath.

Trocho lude: Aleas fuge.

Make disporte, or finde thou pastyme at some
small game, and eschewe all games of hazard,
as Dice and Cardes.

Lude] *sub. tu*] Finde thou pastyme

Trocho] turbine, with a Top.

[*Sub. &*] Fuge] *sub. tu*] And eschewe thou
Aleas. Dice, all games of hazard.

ADMONITIO. An aduertisement.

Per trochum hic intellige omnem ludum pueri-
lem non vetitum. By the Top is here meant a
ny little game or pastyme that Children vse.

B.s.

Whiche

Whiche is not forbidden.

Nihil ex arbitrio virium feceris.

Thou must do nothing according to the iudge-
ment of power or strength. That is, doe not
whatsoever thou art able, but onely that which
is lawfull and agreeyng to reason.

onstr. [Sub.tu] feceris nihil. *Cave facias aliquid.* Take
thou heede least thou doe any thyng

Ex arbitrio virium [sub.tuarum] id est, secundum
vires tuas, accordyng to thy puissaunce and
strength. *Hoc est. Non debes quantum potes fa-
+ cere: sed quantum licet.* Thou oughtest not at
all tymes to doe whatsoever thou art able: but
onely that whiche is lawfull.

Minorem te non contempseris.

Disdaine not thyne inferiour.

onstr. [Sub.tu] ne contempseris] *ne fastidias.* Despise
thou not

Minorem] *inferiorem (sub.hominem)*

Te] *quam tu sis.* hym that is more base then thou
art. *Ut scientia, aut genere, aut vita conditione.*
As in knowledge, birth, or state.

Aliena concupiscere noli.

Desire thou not an other bodie's goodes.

onstr. Noli [sub.tu] concupiscere. Couet thou not
Aliena] *res alienas.* the goodes of other men. *Hoc
est,*

est, tuo contentus esto. Bee thou content with
thyne owne. *Vnde illud. Aliena bona nihil ad*
te pertinent. Thou hast no right to other mens
goodes.

Coniugem ama.

Loue thy wife.

Ama [*sub. tu*] Loue and cherishe thou Con
Coniugem [*sub. tuam*] *uxorem tuam*. thy wife.
Hoc est, contentus sis uxore tua, nec alienam cō-
cupiscas: Cōtent thy self with her that thou hast
married, and desire not an other mans wife.

Liberos erudi.

Instruct, or cause thy children to be instructed.
Erudi [*sub. tu*] *institute & castiga.* Instruct or cha- Con
sten.

Liberos [*sub. tuos*] *id est, prole tuam.* thy children.

Pātere legem quam ipse ruleris.

Suffer or abide thou the same law which thou
hast ordeined for other.

Pātere [*sub. tu*] Suffer thou Con
Legem [*sub. eam*] *id est, idem pactum & conditio-*
nem, the same rule, couenaunt or condition.

Quam ipse [*tu ipse*] whiche thou thy self
Tuleris [*sub. alijs*] hast ordeined for other men.
Hoc est. Nihil alijs debes imponere, quod ipse pa-
ti nolis. Thou oughtest not to binde other men

to that which thou thy self wouldst not be content to endure.

4 Pauca in conuiuio loquere.

Speake little at the Table.

instr. Loquere [*sub.tu*] pauca] *parum*. Speake thou little.

In conuiuio. at a Banquet.

Illud stude quod iustum est.

Couet thou that whiche is lawfull and iust.

instr. Stude [*sub.tu*] appete, desire thou
Illud quod iustum est] *rectum*, & *honestum*, that
whiche is lawfull and honest. *Hoc est, ne quid turpe cupias*. Thou maiest not set thy delight
vpon any thyng that is vile or dishonest.

Libenter ferto amorem.

Receiue thou willingly the loue of other folke.

instr. Ferto [*sub.tu*] Haue, or take thou

Libenter] with a good will, or gladly

Amorem [*sub.aliorum erga te*] the freendship of
other men towarde thee. *Hoc est, libenter paterere abs quolibet amari*. Be thou content willingly, that all men should loue thee, that is to
saie, refuse the good will of no man.

Finis præceptorum bre-
uissimorum extra carmen.

DIST.

DISTICHORVM DE MO- RIBVS LIBER I.

EPITOME.

Pura mente colendus est Deus. God must be ser-
ued with a pure Spirite, that is to saie, with an
affection voyd of filthinesse and sinne.



I Deus est ánimus, nobis vt cármina di-
cunt:

Hic tibi præcipuè sit pura mente co-
léndus.

ORDO ET DECLARATIO CARMINIS.

Si] *quoniam*, Because of seeyng that
Deus est ánimus] God is a spirituall thyng
Vt] *sic*, euen as
Carmina] *vaticinia*, Prophecies
Dicunt nobis] *testantur nobis*, do specifie vnto vs.
Hic] *pro is, scz. Deus*. He (that is to wit) God.
Sit colendus] *pro est colendus: id est, coli debet.*

Must be honoured, worshipped and serued

Tibi] *pro à re*, of thee,

Præcipuè, chiefly

Pura mente] *puritate mentis*, with sinceritie and
purenesse of the soule and Spirite.

EPITOME.

Ne somno indulgero. Set not thy pleasure and
delight on too muche sleepe.

C A T O N I S.

Plus vigila semper: nec somno deditus esto.
Nam diuturna quies vitij alimentum ministrat.

† Hoc est, Somnus longior, est vitiorum fomes, To
much sleep is the nourisher of vices.

do. Vigila [sub. tu] Watch thou
Semper] omni tempore, alwaie
Plus] maiorem temporis partem, the greater parte
of tyme,
Nec esto] & ne sis, and be thou not
Deditus] altogether giuen, or addicted
Somno] to sleepe.
Nam quies] requies (sub. corporis). For the rest of
the bodie
Diuturna] longioris temporis, which continueth to
long tyme
Ministrat] præbet. doeth minister and giue
Alimenta] nutrimenta. nourishment
Vitij] peccatis. to vices and synnes: that is to say,
it feedeth and nourisheth the bodie in synne.

E P I T O M E.

† Taciturnitas, virtus est precipua. Taciturnitie
is a singular vertue, that is to saie, to reframe
the tongue from speaking to much.

Virtutem primam esse puta, cōpescere linguam.
Proximus ille Deo, qui scit ratione tacere.

do. Puta [sub. tu] existima. Esteeme and thinke thou
Compescere linguam] franare & cohibere linguā,
to

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to brydle and holde backe the tongue from to
much speakyng

Esse primam virtutem] *precipiam*, to bee a singu-
ler vertue.

[*Sub. Nam*] ille [*sub. homo*] For that man
[*Sub. est*] *proximus*] *simillimus*. is very like
Deo] *diuina prudentia*. to deuine wisdom
Qui] *homo scz.* whiche

Scit tacere] hath the skill to keepe silence
Ratione] *prudentia*. with discretion, that is to say,
with prudence.

Sperne repugnando tibi tu contrarius esse.
Conueniet nulli, qui secum dissidet ipse.

He that disagreeeth with hymself, will not a-
gree with other men.

Sperne [*sub. tu*] esse. Eschewe thou to be
Tu] *pro ipse*: thyne owne self

Contrarius, repugnant or contrarie

Tibi. to thy self, against thy self

Repugnando, with stryuyng or contendyng.

[*Sub. ille*] euen he, the same man

Nulli] *pro non & vlli*.

Non conueniet: will not agree

Vlli] *cum aliquo*. with any bodie,

Qui ipse dissidet secum. whiche is at variaunce
with hymself.

ADMONITIO. An aduertisement.

Sperne repugnando &c.] *Sensus est. Noli tibi ipsi*

B.iiij.

repugnare;

CAPITULUS

repugnare, siue esse tibi contrarius. Quasi dicat.
Cave ne pugnent inter se mores tui.

Be not contrarie to thy self, that is to saie,
take hēde that thy conditions and state, and
maners of liuyng be not repugnaunt one to an
other.

¶ *Malè de alijs indicans, reipsum inspicere.* When
thou iudget ill of other men, looke well to thy
self. None is without fault.

Si vitam inspicias hominum, si denique mores:
Cum culpes alios, nemo sine crimine uiuit.

do. Si [*sub. tu*] inspicias. If thou marke and beholde
Vitam, si denique [*pro atque*] mores, the life and
conditions, hominum of men, id est, *omnium*
hominum of all men.

Cum [*sub. tu*] culpes quamuis vituperes, although
thou blame and finde fault with

Alios [*sub. homines*] other men.

† Nemo uiuit sine crimine [*hoc est, nemo est sine ali-*
quo vitio, reprehensione digno. There is no man
liuyng without some fault or blame. Quasi di-
cat Si nemo caret vitio, quomodo tu, qui aliam
vitam carpis, te immunem putas? As though he
saied, if no man liue without faulte, how doest
thou whiche blamest in an other mans life,
thinke thy self cleare?

ADMONITIO. An aduertisement.

Si denique mores] (*Deniq;*) hoc loco est aduerbiū
expletium:

expletium : quia tantum ponitur causa metri,
for it serues for nothyng els , but to fill vp the
verse.

Nocitura ne retine . licet ea vehementer ames.
Esteeme thou not those thynges, whiche maie
hurte or hinder thee , although thou loue them
entierly.

Quæ nocitura tenes, quâuis sint chara, relinque.
Utilitas opibus præponi tempore debet.

We ought in tyme and place , to regarde and
esteeme more, onely y^e which is necessarie, then
the superfluitie, which serues for nothing at al.
Relinque [*sub. tu*] *omitte.* Butt thou awaite from *Ordo.*
thee (*Sub ea*) quæ tenes, certo scis, those thynges,
whiche thou knowest assuredly.

Nocitura [*sub. esse tibi*] will hurt, dammage, and
dispytise thee.

Quamuis [*sub. ea.*]

Sint chara [*tribi.*] *Licet ea vehementer ames.* Al-
beit the same thynges be pleasaunt to thee, and
although thou loue them exceedyngly.

[*Sub. nam*] *utilitas* [*usus rei utilis*, & *commoda*,
For the vse of a thyng, which is necessarie and
commodious vnto vs,

Debet præponi] *præferri debet.* ought to bee pre-
ferred

Opibus] *opulentia rerum.* before greate abound-
dance of goodes,

B.v.

Tempore]

CATONIS.

Tempore] *cum tēpus postulat. whē time requires.*

ADMONITIO.

Quæ nocitura tenes &c.] *Nam stultum est seruare quod nocere possit. Unde & nauta in periculo naufragij merces aliquas, & partem penoris in mare abijciunt, ad exonerandam nauim, ut & se & ipsam nauim seruare possint.*

ALIA ADMONITIO.

Vtilitas opibus, &c.] *Hoc est, nonnunquam relinquendum est aliquid de opulencia, ut salua maneat utilitas: id est vsus rerum, quibus carere nō possumus. Non enim nocet vsus ille necessarius, sed plerunque ipsa opulencia. Unde & multos legimus propter opes suas a principibus aut proscriptos, aut necatos, quo iure, quaque iniuria. Quinetiam in ipsa paupertate interdum aliquid cedendum est, ut cetera seruare possis. Exempli gratia: pauper habet prediolum a potentiore cupitum, qui petit sibi illud vēdi: Si denegarit pauper, fortasse litibus & calumnijs tandem a diuite opprimetur.*

EPITOME.

† Deponenda est interdum seueritas. *Some tyme we must laie aside from vs rigour, and sharpenesse in dealyng, that is to saie, we must not alwaies be straight to deale with.*

Constans & lenis, sicut res postulat esto.

Temporibus mores sapiens sine crimine mutat.

LIBER. I.

¶ Pro tempore mutari mores possunt . Hoc est, ad conditionem temporis accommodari. According to the tyme a man maie sometymes chaunge his maners and conditions of liuyng, that is to saie, gouerne hymself accordyng to tyme.

Esto [*sub. tu*] *constans & lenis*] *modo seuerus, modo placidus* . Be thou sometyme sharpe and seuer, sometyme meeke and gentle.

Ordo.

Sicut res] euen as the cause, or matter

Postulat] *exigit*. doeth require or demaunde.

[*Sub. nam*] *Sapiens mutat*.] *uir prudens* . A wise man chaungeth,

Temporibus] *pro temporum conditione*. according to the qualitie of the tyme

Mores [*sub. suos*] his conditions

Sine crimine] *sine culpa, aut reprehensione*, without any offence, blame or reproche.

EPITOME.

¶ Ne fidē habeas uxori tuae querenti de seruis tuis.

Giue not credite alwaies to thy wife, when she makes complaint to thee of thy seruantes.

Nil temere uxori de seruis crede querenti.

Sape etenim mulier, quem coniux diligit, odit.

Nil credas [*sub. tu*] *ne credas aliquid* . Take thou Ordo.

Ordo.

heede, that thou beleene not all

Temere] rashly, or vnadvisedly

Uxori [*sub. tuae*] thy wife,

Querenti [*sub. apud te*] making cōplaint to thee.

De

De seruis [*sub. tuis*] of thy seruauntes,
 Etenim [*námque*, for, because
 Mulier] a woman
 Sæpe odit [*odio habet*]: (*sub. eum*. doeth often hate
 hym,
 Quem] the whiche
 Coniux [*maritus*, her husbände
 Diligit [*amat*, doeth loue, & beare good will vnto.

EPITOME.

*I Amico tandiu recte suade donec persuaseris. Et
 hortē thy freende, and ceasse not to giue hym
 counsell, vntill thou hast perswaded hym.*

*Cúmque mones aliquē, nec se velit ipse moneri.
 Si tibi sit charus, noli desistere cœptis.*

Oido. Cum] *quando*. When as
 [*Sub. tu*] mones, thou counsellest, or exhorteest,
 Aliquem [*sub. hominem errantem*] any man that
 doeth not well,
 Nec] *pro, & non* [*sub. tamen*]
 Et tamen ipse] and neuerthelesse he, the same man
 Non velit se moneri] will not take counsaile,
 Si [*sub. ille*] sit charus tibi] *si eum vehementer
 mas*, if thou loue hym faithfully,
 Noli [*sub. tu*] desistere cœptis] [*sub. tuis*] *id est
 omittere inceptum tuum*, Leauē not of thy
 enterpryse, that is to saie, continue and perse-
 uere to counsaile hym.

ADMONITIO.

Cúmque

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Cúmque mōnes] (*Cúmque*) *duæ sunt dictiones:*
(cum) aduerbium est: & (que) coniectio. Sed
(que) in hoc loco, metri causa positum vacat.
 But this woorde (*que*) serues for nothynge els
 but onely to fill vp the verse, *Nam in hoc libello*
connexa non sunt sententia: ideoque potius sic di-
xissem. Quando mōnes aliquem, &c.

EPITOME.

Cum stulto & verboso frustra contenditur. In
 vaine doeth a man contende with a foole full of
 woordes.

Contra verbosos noli condere verbis. H
Sermo datur cunctis, animi sapientia paucis.

Loquuntur omnes, pauci sapiunt. All men speake,
 but fewe haue the knowledge to speake well.

Noli] sub. tu] contendere] ne contendas. Striue Ordo.
 thou not.

Verbis] sermone, in woordes, or with talkynge,
Contra verbosos] sub. homines] against men full
of woordes.

Sermo] oratio. speeche or talke.

Datur] conceditur. [sub. à natura] Is giuen of
nature.

Cunctis] omnib. [sub. hominibus] to all people.

[Sub. sed] Sapientia animi] id est intelligentia. But
vnderstandynge, or knowledge, (sub. datur) is
giuen.

paucis] sub. hominibus. to fewe men.

Dilige

C A T O N I S

Dilige sic alios, vt sis tibi charus amicus.

Sic bonus esto bonis, ne te mala damna sequatur.

Ordo.

Dilige] *sub. tu.* Loue thou

Alios] *[sub. homines, other men*

Sic] *id est ita, in suche sorte*

Vt] *sub. ramen*] that notwithstanding.

[*Sub. tu ipse,*] Sis charus amicus tibi. Thou thy self
maiest be a freende to thy self cheefly.

[*Sub. &*] and [*Esto* [*sub. tu*] *id est sis.* Be thou
Bonus] *benignus.* liberall, that is, deale freendly.

Bonis] *sub. hominibus.* to good men.

Sic ne mala damna sequantur te] *Ita vt maxima
incommoda tibi non eueniant: hoc est: ne magna
aliquod incommodum tibi inde accidat. In such
sorte, that thou sustaine not some greate da
mage, or hurte.*

A D M O N I T I O.

Dilige sic alios, &c. *Ethnicorum doctrina hac est
Christianis autem sic est preceptum: Diliges pro
ximum tuum sicut teipsum. Proximus tuus omnis
homo est, ait Augustinus.*

E P I T O M E.

¶ *Rumores ne in vulgus sparseris.* Take heed that
thou raise not vp any newes among people.

Rumores fuge: ne incipias nouus autor haberi:
Nam nulli tacuisse nocet: nocet esse locutum.

Dixisse me poenituit: tacuisse nunquam. I haue
repented that I haue spoken, but neuer that I

kept silence.

Fuge [*sub. tu*] rumores] *caue novos sermones* [*sub. in vulgus spargere*] Beware, and bee heedfull thou publishe no newes among people.

Ordo.

Ne [*sub. tu*] incipias. least thou begin

Haberi] *existimari*, to be accompted

Nouus autor] *nouarum rerum inuentor*. a raiser of newes.

Nam tacuisse] *pro taciturnitas*] For silence

Nocet nulli] *non nocet alicui* [*sub. homi.*] hurteth no man,

[*Sub. Sed hominem loquutum esse*] but a mans talke

Nocer [*sub. ipsi*] hurteth hymself.

E P I T O M E.

Ne quid certo promiseris, alieni promissi fiducia.

Promise nothyng assuredly vpon an other mans promise.

Rem tibi promissam certo promittere noli.

Rara fides ideo quia multi multa loquuntur.

Hoc est: multi multa promittunt, sed parum praestant. Many men promise much, and performe little.

Noli [*sub. tu*] promittere certo, take thou heede that thou promise not certainly.

Ordo.

Rem promissam tibi [*sub. ab alio*] quam tibi alius promiserit. A thyng whiche an other man hath promised to thee.

[*Sub.*

[*Sub.nam*] fides (*sub.hominum*). For the fidelitie
of men

[*Est sub.* Rara, *id est. raro inuenitur.* is harde to bee
founded, that is to saie, fewe men be faithfull,

Idco] *quia, propterea quod.* because that

Multi [*sub.homines*] many men

Loquuntur multa] *dicunt, & promittunt multa*

[*sub. sed parum prestant.* doe speake, and pro
mise many thynges, and performe little or no
thyng.

Cum te aliquis laudat, iudex tuus esse memento.
Plus alijs de te, quam tu tibi credere noli.

*Sensus est: Ne te ipsum estimaris aliorum lau
datione, sed tua ipsius conscientia. Esteeme thou
not thy self, accordyng to the praises of other
men, but accordyng to thyne owne conscience
that is to saie, accordyng to that, thou knowest
in thy self.*

Ordo. Cum aliquis [*sub. (homo)*] When any man
Laudat te] doeth praise thee, giues thee praises.
Memento [*sub. tu*] *fac memineras* see that thou re
member,

Esse tuus iudex] *de teipso iudicare, an tu sis dignus
ea laudatione.* to Iudge thyne owne self, whe
thou be worthe that praise, that is to saie, whe
ther it appertaine to thee rightly and duely.

Noli tu credere alijs [*sub. hominibus*] take thou
heede that thou beleue not other men,

Plus quàm tibi]*sub. ipsi*] more then thyne owne self,

Dere]*concernyng thy self. Hoc est, de tuis moribus, crede tuo potius, quàm aliorum iudicio.*

Touchyng thyne owne life and conuersation, giue more credite to thyne owne Iudgement, then to the Iudgement of other men.

E P I T O M E.

¶ *Quod beneficium acceperis, predica sepe: quod ipse dederis dissimula.* Speake often of the benefite that thou receiuest of an other man. But speake not one worde of the benefite that thou bestowest on an other.

Officium alterius, multis narrare memento.

Atque, alijs cum tu benefeceris, ipse sileto.

Memento]*sub. tu*] fac memineris. See thou remember Or

Narrare]*dicere, & predicare*, to declare & publish.

Multis]*sub. hominibus*] to many men,

Officium alterius]*sub. hominis*] *id est*, beneficium ab alio tibi praestitum. the benefite that an other man doeth bestowe on thee. *Ne scilicet haberi ingratius.* least thou maie be esteemed, and compted vnthankfull.

Atque cum]*id est, cum autem*. But when

Tu benefeceris]*beneficium dederis*. thou hast giuen a benefite

Alijs]*sub. hominibus*] to other men,

C.j.

Sileto

C A T O N I S

Sileto ipse] *tu ipse noli commemorare sub. (illud.)*
 Speake thou not a worde of it. *Ne scilicet vi-*
dearis exprobare beneficium. Least that thou
 maie seem to vpbzaide thy benefite,

Multorum cum facta senex, & dicta recenset:
 Fac tibi succurrant, iuuenis quæ feceris ipse.

Hoc dicit. Sic vine iuuenis: ut senex id incunde re-
corderis. Take heede thou liue so in thy youth,
 that it maie be a pleasure to thee in thyne olde
 age to remember it.

o.] Cum tu recenset] *refers.* When thou doest recite
 and tell

Senex] *in senectute.* in thyne olde age,
 Facta, & dicta] *the doynges and saynges*
 Multorum] *sub. hominum*] of many men,
 Fac] *sub. tu ut ea*] succurrant] *veniant tibi in men-*
tem, let those thinges come to thy remembraunce
 Quæ ipse] *tu ipse.* whiche thou thy self
 Feceris iuuenis] *fecisti cum iuuenis esses,* hast doen
 when thou wast a yong man.

E P I T O M E.

Non est quod malè suspicèris de secreto aliorum
colloquio. There is no cause that thou should su-
 spect the secreete talke of other men.

Ne cures, si quis tácito sermóne loquátur.
 Cónsciús ipse sibi, de se putat omnia dici.

He that knoweth in hymself any matter, thin-
 keth

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keeth alwaie that men talke of hym. *Malè enim sibi conscius semper suspiciosus est.* For he is alwaie full of suspition that feeleth ill in his conscience.

[*Sub. tu*] Ne cures. *Noli curare.* Care thou not
 Si quis] *si aliquis*, if any bodie
 Loquatur] talke [*sub. cum aliquo*. with any man
 Tacito sermone] *secreto*. in secrete, that is to saie,
 suppose not by & by that he speaketh ill of thee.
 [*Sub. homo*] Consciens ipse sibi. A man that percei-
 ueth hymself faultie in any matter
 Putat omnia dici de se, thinketh and surmisseth
 that all thynges are spoken of hym.

EPITOME.

In secundis rebus, de aduersis cogita. In prosperi-
 tie thinke of aduersitie that maie come to thee.

Cùm fueris fœlix, quæ sunt aduersa caueto.
Non eodem cursu respondent vltima primis.

Bona fortuna sæpe in malam vertitur. Good for-
 tune is often turned and chaunged into ill for-
 tune.

Cùm [*sub. tu*] fueris] *quando eris.* When thou
 shalt be

Fœlix] *fortunatus*. riche, or endued with aboun-
 daunce.

Caueto [*sub. tu*] provide. Provide and think vpon
 [*Sub. ea*] quæ sunt aduersa] *res aduersas*, aduersi-
 tie [*sub. quæ tibi possunt accidere*] whiche maie

C.ii.

chaunce

Ordo

C A T I O N I S

chaunce to thee,

[*Sub. Nam*] *ultima*] *rerum exitus*, for the ende of thynges

Non respondent] *non respondet, nō conuenit* [*sub. semper*] is not alwaies like, or corespondent,

Primis] *earum principijs*, to their beginnynges.

Eodem cursu] *eodem fortuna progressu*. In y same course of fortune.

A D M O N I T I O.

Non eodem cursu] *Non eo, spondans est per synaresim. Sed hoc nihil dum ad pueros pertinet.*

Cūm dūbia & frāgilis sit nobis vita tribūta:

In morte altērius spem tu tibi pōnere noli.

Sensus est . Sperans in morte alterius, considera teipsum quoque mortalem esse. Thou that hopest for the death of an other man, must consider that thou art also mortall.

Ordo. Cum] *quoniam*] Seepong that

Vita tributa sit nobis] *data est nobis*, a life is geuen vs [*sub. à natura*] of nature,

Dubia] *incerta*. doubtfull and vncertaine,

Et fragilis] *caduca*. and fraile or transitorie, that is to saie, whiche passeth awaie apace, whiche endureth not, nor continueth permanent,

Noli tu ponere spem tibi] *ne ponas spem tuam*. Put not thyne affiaunce and hope,

In morte alterius] [*sub. hominis*] in the death of an other, [*sub. ut ab illo hereditatem accipias*. that

is to saie, to be his heire in goodes or riches.

E P I T O M E.

Non pretio munus, sed donantis animo estimandum. A gift or present is not to be esteemed by the value, but according to the good will of the giuer.

*Exiguum munus cum dat tibi pauper amicus:
Accipito placide: & plenè laudare memento.*

Cum] quando. When

[Sub. tuus] pauper amicus, thy freende whiche is poore,

Dat tibi] donat tibi. giueth to thee

Munus [sub. aliquod] some gift

Exiguum] parui pretij. of small value.

Accipio] [sub. tu] accipe] [sub. illud munus. Receiue that gift

Placide] vultu sereno, & hilariter. with a chereful harte, or good will.

Et memento] [sub. tu. And remember thou

Laudare] [sub. illud munus] to commend that gift

Plenè] copiose. very muche.

A D M O N I T I O.

Accipito placide] Ostēdendo scilicet illud tibi gratū esse. In shewing that it is acceptable to thee.

E P I T O M E.

Paupertatem aequo animo sustine. Suffer patiently pouertie and neede.

Infantem nudum cum te natura creauit,

C. iij.

Pau-

Paupertatis onus patienter ferre memento.

Nam & nudus natus es, & moriens, nihil auferes. For thou camst naked into the worlde, and shalt carie nothyng away with thee when thou diest.

Ordo. *Cum natura*] seepng that nature
Crearit] *pro creauerit* te, hath created, and put thee
into the worlde,

Nudum infantem] *sine ullis opibus*. a little childe
al naked, that is to saie, not haupng any goods
or riches.

Memento] *sub. tu*] *fac memineras*. See thou fey-
get not

Ferre] *sustinere*. to suffer, abide, and take paci-
ently,

Onus paupertatis] *sub. tua*] *molestiam inopie tuae*.
the burden of thy pouertie,

Patienter] *aquo animo*. with a patient mynde.

E P I T O M E.

¶ *Mors non est formidanda*. Death is not to bee
feared.

Ne timeas illam, quæ vitæ est vltima finis.

Qui mortem metuit, quod vivit, perdit idipsum.

He that feareth death, loseth the ioye of his life.

Ordo. [*Sub. tu*] *Ne timeas*] *ne formides*, Thou must not
feare

Illam quæ est vltima finis [*Sub. huius*] *vitæ*, her
that is the last ende of this life, *id est, mortem*:
that

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that is to ſaie, death.

[*Sub. nam is*] perdit idipſum, quod [*sub. ipſe*] viuít.
amittit ipſam viuendi voluptatem. For he lo-
 ſeth the pleaſure of liuing,

Qui metuit mortem, whiche feareth death.

ADMONITIO.

Ne timeas illam &c. [*Fruſtra precipitur nobis ne
 mortem timeamus: quia naturaliter eam ſemper
 horremus. Sed Chriſtianus ſic admoneri poteſt.*
 Si rectè viues, mortem minus timebis. If thou
 liue well, thou wilt feare death the leſſe.

Si tibi pro meritis nemo reſpondet amicus.
 Incuſare Deum noli: ſed te ipſe coërce.

*Sensus eſt, ſi quos ingratos in te ſentias, noli tamē
 Deum incuſare. If thou know that any men be
 vnthankfull to thee. Neuertheleſſe blame not
 God,*

Si nemo amicus [*ſi nullus amicorum tuorum.*] If
 none of thy freendes,

Reſpondet tibi [*ſatis facit tibi*] doeth ſatiffie and
 content thee,

Pro meritis [*Sub. tuis*] pro tuis in ſe beneficijs, for
 the benefites, whiche thou haſte beſtowed on
 hym.

Noli [*sub. tu*] incuſare Deum] ne tamen propterea
Deum crimineris. Neuertheleſſe, finde no fault
 with God therefoze.

Sed coërce ipſe te] *cohibe tuam ipſius iracundiam.*

C. iiii.

But

But refraine and moderate thy malice and anger.

E P I T O M E.

¶ Quasitis utere parce. Spend thy goods soberly.

Ne tibi quid desit, quasitis utere parcè:

Utque quod est serues, semper tibi deesse putato.

a. *Vtere* [*sub. tu*] *parce* [*modice*], Use thou temperately, *id est, extra luxum*, without excess,

Quasitis [*rebus partis*], thy goodes gotten,

Ne quid desit tibi, that thou maist want nothing,

Utque [*sub. tu*] serues, & ut conserues, and that thou maiest keepe safely,

[*Sub. id*] quod est [*tibi. sup.*] hoc est: quod habes, that whiche thou hast.

Putato [*sub. tu*] semper [*sub. illud*] deesse tibi. *Sēper existima te carere etiam eo, quod habes.* Imagine alwaie that thou hast not, that whiche thou hast. Non tamen ut incidas in avaritiam, sed ut frugalitate retineas. Yet not that thou should fall into couetousnesse, but to keepe frugalitie, that is to say, to spare honestly and ver-teously.

E P I T O M E.

¶ Iactantia est, sapius idem promittere. It is but vaine boasting and bragging, to promise often tymes one thyng.

Quod præstare potes, ne bis promiseris vlli:

Ne sis ventosus dum vis vrbānus haberi.

Ne

LIBER. I.

Ne promiseris] *caue promittas.* take heed thou promise not Ordo.

Vlli] *alicui*] *sub. homini.* to any man

Bis] *sapius.* oftentymes

[*Sub. id*] quod [*sub. tu*] potes prestare] *promptè efficere,* that whiche thou canst easily performe.

Nec [*sub. tu*] sis] *ut non habearis.* That thou be not counted

Ventosus] *iactator.* a boaster, or vaine braggart

Dum [*sub. tu*] vis] *cupis,* when thou desirest

Haberi] *existimari.* to be counted

Vrbani. courteous and freendly.

Qui simulat verbis, nec corde est fidus amicus.

Tu quoque fac simile: sic ars delúditur arte.

Qui] *pro (si quis)* If any man

Simulat verbi s [*sub. amorem erga te*] pretende in wordes good will or loue towards thee, Ordo.

Nec] *pro, & non.*

Et] *sub. ille*] *non est,* and yet he is not

Fidus amicus] *id est*] *verus amicus.* a true & faithfull freend.

Fac [*sub. tu*] simile] *rem similem* [*sub. ei*] Do thou the like thyng to hym. *Hoc est, simula tu quoque.* That is to saie, dissemble thou good will to hym as he did to thee.

Sic] *ita.* Euen so

ars] *pecta, malitia* Craft, that is to saie, dissimulation, or cloked deceit

C.v.

Delu.

C A T O N I S.

Deluditur] is made frustrate and voyd,
Arte [*sub. alia*] with an other cloked deceit.

A D M O N I T I O.

Tu quoque fac simile &c.] *Hoc praeceptum abhorret à Christiana charitate : qua praecipitur , ut malum pro malo non reddamus: sed contra, bonū pro malo: utque omnes homines verè, & ex animo diligamus.*

E P I T O M E.

¶ *Semper suspecta est blandiloquentia .* Flatterie alwaies is to be suspected.

Noli homines blandos nīmiū sermōne probāre.
Fistula dulce canit, vōlucrum dum decipit auceps.

Ordo.

Noli [*sub. tu*] probare] *caue estimare vel approbare.* Beware to assaie oꝝ pꝛoue

Homines nimium blandos sermone] *nimis blandè loquentes.* men that speake very gently, flatteringly, and smooth talkers.

Fistula. The pipe

Canit] makes a noyse of harmonie, oꝝ makes mē
Iodie

Dulce] *dulciter*] sweetly

Dum auceps] whiles the Fowler

Decipit] beguileth oꝝ deceiueth

Volucrum] *auem.* the birde.

E P I T O M E.

¶ *Certius est filios bonis artibus, quàm opibus ditare.* It is moze sure to enriche childezen wī
god

good sciences and trade of liuing, then to leaue
them great riches.

Cum tibi sunt nati, nec opes: tunc artibus illos
Instrue, quò possint inopem defendere vitam.

Cum nati sunt tibi] *id est* , cum tu habes liberos, Ordo
when thou hast children

Nec opes] *sub sunt tibi*] and thou hast no riches to
leaue them,

Tunc, then

Instrue] *sub tu*] illos] *natos tuos scz.* Instruct them

Artibus] in good sciences,

Quo] *pro ut* , to the ende

[*Sub illi*] possint. thei maie be able

Defendere inopem vitam] to defende their life
from pouertie, and neede.

EPITOME.

¶ *Fora pare.* Order thy self, accordyng to þ course
of þ Market. *Hoc est, si res vilis fuerit, ne tamē*
abutaris: Sin cara, nihilominus vsum cape neces-
sarium. If any thyng bee cheape, yet abuse it
not. If it be deare, neuerthelesse take that, that
serueth thy neede.

Quod vile est, carum: quod carū est, vile putato:
Sic tibi nec cupidus, nec auarus nō sceris vlli.

Putato] *sub tu*] *existima.* Esteeme thou

[*Sub illud esse*] carum, that thyng to be deare,

Quod est vile] *quod paruo constat pretio*] which is
of

Ordo

of litle price. *Ne (scz.) abutaris eo propter vilitatem*, that is to saie, because thou must not abuse it for the cheapnesse.

[*Sub. & putato inquam illud esse*] vile) parui pretij.

And esteeme thou that thyng cheape,

Quod est carum, whiche is deare : *Ita vt propter pretij magnitudinem carere nolis cum opus erit.*

So that for the deaith thou wilt not sticke to haue it when it shall serue thy neede.

Sic] ita viuendo: In this doyng, that is to saie, in liuyng after this maner

[*Sub. tu] nec nosceris tibi] tuo iudicio*. thou art not knowne to thy self,

Cupidus] auidus explende tue libidinis, a man greedie to satiffie thy desire.

Nec] sub. tu nosceris] vlli] alicui] sub homini. Neither art thou reputed of any man

Auarus] sub. homo: tenax, a couetous man.

Quasi dicat, ita non videris tibi, seruire tue libidini, quia non abuteris rebus, etiam vilissimis: & nemo sordidum aut tenacem te iudicat, quasi propter pretium non audeas bonorum tuorum vsum moderatum capere.

ADMONITIO.

Quod vile est, carum, &c.] Exempli gratia. Quo tempore vinum paruo constabit, vir prudens non adeo plus habet, quam ante vtilitatem. Contra, cum fuerit charissimum, non tamen se ita restringet vt minus bibat, quam consueuerit. Ita in cæteris eā tenebit mediocritatem, vt siue plaris res constet, siue minoris, semper tamen eodem tenore vitæ ytatur : nec plus, minusue

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minus accipiat, quam oporteat, habita videlicet dignitatis & facultatum tuarum ratione.

EPITOME.

Ea ne feceris ipse, qua reprehendes. Take thou heede that thou doe not those thynges whiche thou mislikest and blamest.

Quæ culpæ soles, ea tu ne feceris ipse.

Turpe est doctōri cum culpa redarguit ipsum.

It is a foule thyng to hym that findeth faulce, when his owne folly condemnes hymself.

Tu ipse ne feceris] ne facias. Doe not thou thy self Orde

Ea] eas res, those thynges

Quæ] sub. tu] soles: whiche thou art wont

Culpæ] vituperare, aut reprehendere, to blame or reprove.

[Sub. nam illud] est turpe] res turpis. For that is a foule thyng

Doctōri] ei qui docet alios, to hym that teacheth or blameth other,

Cum culpa] sub. ipsius] when his owne fault

Redarguit ipsum] condemneth hymself. Id est, quando sua ipsius culpa eum confutat. When his owne fault confutes or confoundes hymself.

EPITOME.

Nihil iniustum petito. Craue thou nothing that is vnrasonable.

Quod iustū est, petito: vel quod videatur honestū.
Nam stultū est petere id, quod possit iure negari.

It

C A T O N I S

It is foolishnesse to aske that thyng whiche
hath good cause to be denied.

Petito [*sub. tu*] *postula*. Demaunde thou
[*Sub id*] *quod est iustum*, that thyng whiche is
iust,

Vel [*sub. id*] or els that thyng
Quod videatur [*sub. esse*] which maie seeme to be
Honestum] honest, verteous.

Nam stultum est] *Hoc enim est stultitia* [*sub. quē-*
piam]. For it is foolishnesse for any man

Petere [*sub. illud*] *postulare*, to aske or require that
thyng

Quod possit, whiche maie
Negari] *denegari* [*sub. ei*] be denied hym
Iure] *merito*, for good cause.

E P I T O M E.

¶ *Nota ignotis stultum est commutare*. It is foo-
lishnesse to chaunge that which thou knowest,
for that whiche thou knowest not.

Ignotum tibi, tu noli præponere notis.
Cognita iudicio constant, incognita casu.

Ordo. Noli [*sub. tu*] *præponere*] *causæ præferas*. Esteeme
not more

Notis] *rebus cognitis*, then the thynges whiche
thou knowest,

Ignotum tibi] *rem tibi ignotam*, a thyng whiche
thou knowest not.

[*Sub. nam*] *cognita*] *res nota*] For things knowne,
Constant

Constant iudicio] *consistunt in iudicio rationis*, are
surely grounde in the iudgement of reason,
hoc est: de illis possumus certo indicare, wee can
iudge certainly and surely of them,

Incognita] *res vero incognita*, but thynges vnknown
wen

[*Sub. constant*] are grounde

Casu] *uentu*, in aduventure, that is to say, so vncertaine,
that a man knoweth not where to finde
them, a man knoweth not whether he shal finde
them good or ill.

Cum dubia incertis versetur vita periculis,
Pro lucro tibi pone diem, quicunque laboras.

*Hoc dicit: Omnem diem tibi esse supremum cogita, ne crastina vita nimium confidas. Thinke
that euery daie is the last daie of thy life: least
thou should trust to muche to liue till to morrowe.
Nam mille periculis obnoxia est vita nostra. For our life is subiect to a thousand daungers.*

Cum] *quoniam*. Seepe that

Vita] *sub. nostra*] our life

Dubia] *incerta*] beyng doubtfull and vncertaine,
Versetur] *iaetatur, agitur*] is troubled, disquieted,
and vexed,

Periculis] *pro periculis, id est casibus periculosus*, with
daungers,

incertis] *de quibus incerti sumus*, which we knowe
not

Ordo.

not surely.

Quicumque laboras] *tu quisquis sollicitus es de huius vita incommodis*, thou, whosoever art troubled with the inconueniences of this life,

Pone tibi] *id est deputa*, accoumpt thou

Pro lucro] *loco lucri*, for gaine,

Diem] *unum quemque diem tibi adiectum*, euery daie of thy life, whiche is added vnto thee. *Nēpe quod eo die periculū mortis euaseris*. Because vppon that daie, thou hast escaped the daunger of death. *Quasi dicat, quotidie vesperi dicere potes. Hunc diem lucri feci quia mortem euasi*. As though he saied: Euery night thou maiest saie, I haue gained this daie, because I haue escaped death.

EPITOME.

¶ *De tuo iure potius concedendum, quam offendam quempiam*. Thou ought rather to lose thy right, then to offende any man.

Vincere cū possis, interdum cede sodali.

Obsequio quoniam dulces retinentur amici.

Amici obsequio retinentur. Freendes are kept by suffer yng them to haue their pleasure.

Ordo. Cede] *sub. tu*] sodali, obtempera familiari tuo. Obeye thy companion or freende, that is to saie, suffer and forbear hym,

Interdum, quandoque, sometyme,

Cū possis] *quāuis queas*, although thou bee able

Vincere

LIBER. I.

Vincere] *superare* [*sub. eum*] to ouercome hym:
 Quoniam] *nanque*, because
 Amici, freendes,
 Dulces] *cum quibus dulciter & incundi versantur*,
 with whom we keepe companie pleasauntly,
 Retinentur] *conseruantur in amore*, are retained
 in frendship:
 Obsequio] *illis obsequendo*, with pleasynge them,
 that is to saie, in doyng that, that is acceptable
 to them, in forbearynge their conditions.

Ne dubites, *cum magna petas*, impendere parua:
 His etenim rebus coniungit gratia charos.

*Sensus est. Nihil verearis donare quauis manu-
 scula quamuis ad magna petenda accedas. Be
 not ashamed to giue little presentes, although
 thou come to craue, and aske greate thynges.*

[*Sub. tu*] ne dubites] *ne verearis*, Feare thou not, Or
 or be not ashamed,

Impendere parua] *donare res paruas*, to giue small
 and little thynges,

Cum] [*sub. tu*] petas, *quamuis postules*, although
 thou demaunde

Magna] *res magnas*, greate thynges,

Etenim gratia] *nanque boncuolentia*. for loue and
 good will,

Coniungit charos] [*sub. homines*] deuincit amicos,
 ioyneth and bindeth louyng freendes.

His rebus] [*sub. (impendendis, id est, dando eiusmodi*

C A T O N I S

di paruas. In giuyng suche little thynges.

I Cum amico per iracundiā ne rixeris. Thou must not braule in anger with thy freende.

Litem inferre caue, cum quo tibi gratia iuncta est. Ira odium generat: concordia nutrit amorem.

Brawlyng breedeth hatred: but concord, and v-nion nourisheth loue.

10. *Caue* [*sub. tu*] *inferre*] *immittere*. Take thou heed that thou byyng not in

Litem] contention or debate, [*sub. ei*] to hym

Cum quo] with whom

Gratia] *amor, beneuolentia*, loue and good will

Est iuncta] *coniuncta est*] is vnited and ioyned

Tibi] vnto thee. *Hoc est: cum quo tibi est coniunctio,*

with whom thou hast vnion and concord,

[*Sub. nam*] *Ira*] *iracundia*, for anger

Generat] *generare solet*, doeth cōmonly engender

Odium, hatred:

Concordia] *consensio autem*. But vnitie and con-
corde

Nutrit] *alit, & fouet*, doeth nourishe and feede

Amorem] *beneuolentiam*, loue and good will.

I Ad puniendum ne iratus accedas. Take thou not vpon thee to chasten, or punish when thou art angrie.

Seruorum ob culpam, cū te dolor vrget in iram, Ipse tibi moderāre, tuis vt parcere possis.

Cūm]

Cum] *quando*, When
 Dolor] *sub. aliquis*] any displeasure or greefe
 Urget te] *impellit te*, forceth or prouoketh thee
 In iram] *in iracundiam*, to anger, and malice,
 Ob culpam] *propter culpā*, for the fault, or offence
 Seruorum] *sub. tuorum*, of thy seruautes, or sub-
 iectes.

Moderare ipse tibi] *teipsum tempera*. Moderate
 thou thy self, that is to say, pacifie thine anger.
 Vt possis, that thou maiest
 Parcere] *ignoscere*, forgiue and pardon
 Tuis] thy seruautes, or subiectes.

¶ *Præstat patientia vincere, quàm violentia*. It is
 muche better to conquer with pacience then
 with violence.

Quem superare potes, interdum vince ferendo:
 Máxima enim morum semper patientia virtus.

There is no greater vertue then pacience.
 Vince] *sub. tu*] Duercome thou
 Interdum] *quandoque*, sometyme
 Ferendo] *tolerando*, with sufferynge] *sub. eum*, him,
 Quem] *sub. tu*] potes] whom thou art able
 Superare] *vincere*] *sub. potentia*] to conquer with
 power and strength.

Patientia enim. For pacience
 [Sub. est] semper] is alwaies
 Maxima virtus] *præstantissima*, the most excellent
 and chiefest vertue

C A T O N I S

Morum] *virtutum*] *sub. omnium*, among all vertues.

Conserua pótius, quæ sunt iam parta labóre.
Cum labor in damno est, crescit mortális egestas.

Sensus: Multò faciliùs & melius est iam quaesita conseruare, quàm ubi profuderis, in eis instaurandis laborare. It is an easier and a better thyng to keepe safely thy goodes whiche thou had alreadie gotten, then to trauaile to repaire them after that thou hast spent them. Cum enim laborandum est ad damnum sarcendum, tum egestas ipsa est grauior, atque arumnosior, for whē wee doe labour to recouer domage and losse, then pouertie is more intollerable to a man.

do. Conserua [*sub. tu*] Saue thou together [*sub. ea*] those thynges,

Quæ sunt iam parta [*iam quaesita*] which are gained and gotten alreadie.

Potius] *Sub. quàm ut ea profundas, deinde labores in eis instaurandis, Rather then to spende them leudly, and after to take great paine to repaire them againe.*

Cum [*sub. enim*] labor [*sub. noster*] est in damno) id est quando laboramus in damno sarciendo, For when wee trauaile in repairyng losse and domage,

[*Sub. tum*] mortalis egestas] *nostra inopia*, then our pouertie

Crescit]

LIBER. I.

Crescit] augetur, ingrauescit, doeth encrease and grow, y is to say, is greuous and intollerable.
 Tunc enim valde molestum est, nos tantopere sudare, & nihilo fieri auctiores, dum res afflictas releuare nitimur.

ADMONITIO.

Mortalis egestas] Hoc est, serè communis mortalibus, seu hominibus: Which is common to men, that is to saie, to whō it is commonly pertinet.

Dapfilis interdum notis, & charus amicis.
 Cū fueris foelix, semper tibi proximus esto.

Sensus est. In amicos ne sis tam liberalis, ut ipse redigaris ad inopiam. Bee thou not so liberall toward thy freends: that thou fall into pouertie.

Cū [sub. tu] foelix] uiuens in fortuna prospera,

When thou liuyng in prosperitie,

Fueris] pro(eris) shalt be

Interdum] quandoque. sometyme

Dapfilis] liberalis, franke and liberall to make good cheare.

Notis] familiaribus tuis, to men of thyne acquaintance, that is to saie, to thy familiare freends,
 Et charus amicis [sub. tuis] and freendly to thy freendes.

[Sub. tamen] esto Neuerthelesse, be thou

Semper proximus] alwaies nereest

Tibi id est tibi ipsi, to thy self, hoc est: semper tamen fac in te sis liberalissimus. Neuerthelesse, be best

CATONIS.

to thy self, that is to saie, bestowe not all vppon
thy freendes: but consider thy self more then o-
ther.

ADMONITIO.

Semper tibi proximus esto.] *Hoc est, tibi imprimis
consule.* Provide thou chiefly for thy self.

*Sed contra hoc preceptum est illud diui Pauli, Cha-
ritas non querit qua sua sunt.* He that hath cha-
ritie (that is to saie, true loue in God) doth not
seek after his owne peculier profite.

DISTICHORVM DE MO- RIBVS LIBER II.

EPITOME.

¶ *Poeta alia atque alia docent: hic verò libellus be-
ne viuendi rationem continet.* Poets teache di-
uers thinges: but this little Booke containeth
the waie, and trade of good liuyng.



Elluris si fortè velis cognoscere cultus,
Virgilium legito, quod si mage nosse
laboras

Herbarum vires, Macer id tibi carmi-
ne dicet.

ORDO, ET DECLA. CAR.

Si fortè] *sub.tu*] velis cognoscere] *id est scire*] If
perchaunce thou would knowe

Cultus telluris] *agricultura*, the tillage of the
ground,

ground,

Legito] *sub. tu*] reade thou

Virgilium] *sub. in Georgicis*, Virgill in his booke
called Georgikes:

Quòd si magis laboras] *Si verò magis curas*, But
if thou regarde more

Nosse] *cognoscere*, to knowe

Vires] *potestates*, the vertues and operations

Herbarum, of Hearbes,

Macer] *ille poëta*, the Poet called Macer

Dicet tibi] *docebit te* [*sub. eas*] will teache thee
them,

Carmine] *sub. suo*] in his worke written in verse,
id est, illic eas inuenies, that is to saie, thou shalt
finde them there in the Booke.

Sí Romána cupis, & ciuica nóscere bella,
Lucánum quæras: qui Martis prælia dicet,

Si] *sub. tu*] cupis] *si tu studes*. If thou desire

Nocere] *scire*, to knowe and vnderstande

Bella Romana, & ciuica] *Ciuitia Romanorum bel-
la*, the Ciuill warres that haue been among the
Romans,

[*Sub. tu*] quæras] *pro quære*, seeke thou

Lucanum] *illum poëtam*, the Poet called Lucane
sub. ut eum legas] to reade hym,

Qui] *Lucanus scilicet*, the whiche

Dicet] *exponet* (*sub. tibi*) will declare to thee,

Prælia] *pugnas*: Warres and Battails

D.iiij.

Martis]

Orde

C A T O N I S

Martis] *id est belli, of Warre.*

Si quid amare libet, vel discere amare legendo:
Nasonem petito, sin autem cura tibi hæc est,
Vt sapiens viuas: audi quò discere possis,
Per quæ semotum vitij tradúcitur æuum.
Ergo ades: & quæ sit sapiëntia, discere legendo.

do. Si quid amare libet [sub. tibi] *id est, si te delectat a-*
liquo modo amori operam dare. If thou haue a-
ny pleasure or delight in louyng,
Vel] *pro (id est) that is to saie,*
Discere amare] *to learne to loue,*
Legendo [sub. aliquid de amore] *with readdyng a-*
ny thyng concernyng loue,
Petito [sub. tu] *id est: Adi: goe thou vnto*
Nasonem] *Ouidium, the Poet Duide. (sub. de ar-*
te amandi)

Sin autem hæc cura est tibi [sub. vt tu] viuas sa-
piens] *si verò curas rectè, & sapienter viuere.*
But if thou desire to liue well and wisely, that
is to saie, if thou wilt gouerne thy self well:
Audi [sub. tu] *præbe mihi aures attentas, harken*
thou diligently to me,
Quò] *pro (vt) to the intent that*
Tu possis, thou maicst be able
Discere, to learne (sub. ea) those thynges
Per quæ, through the whiche,
Æuum] *etas, seu vita hominis, the life of man*
Traducitur] *traduci solet, is wont to be passed,*
Semotum

LIBER. I.

Semotum vitijs] *remota à peccatis*, remoued from
vices,

Ergo] *igitur si vis discere*. If therefore thou art
willing to learne,

Ades] *sub.tu*] *attende legendis his preceptis*, giue
eare to these preceptes and lessons,

Et discere legendo] *sub.ea*] and learne by reading
them

Quæ sit sapientia] *quid sit scientia de moribus*, id
est, *quid sit ars rectè viuendi*, what is the right
trade of good liuyng.

¶ De omnibus, si fieri potest, bene merendum. If it
be possible, we must doe good to all men,

Si potes ignotis etiam prodèsse memento.

Vtilius regno est, méritis acquirere amicos.

Amicos præstat, quàm regnū parare. It is bet-
ter to get freendes, then a kyngdome or Lord-
ship.

Memento] *sub.tu*] *memineris*. Thou muste re- Ordo
member

Prodesse] *benefacere*, to profite and to do pleasure,

Etiam ignotis] *sub. hominibus*] *hoc est, non solum
tibi notis, sed etiam tibi ignotis: id est, alienis*. not
onely to them whiche thou knowest: that is to
saie, thy freendes, but also to them whiche thou
knowest not.

Si] *sub.tu*] *potes (sub.id facere)* If thou be able,
or if thou haue power to doe it,

D.v.

[Sub.

C A T O N I S.

[*Sub.nam*] *acquirere*] *id est parare.* For to get
Amicos, freendes
Meritis] *beneficijs*, by well deseruyng,
Est *utilius*] *id est, præstat*, is better
Regno] *quàm regnum* (*sub.parare*) then to get a
kyngdome.

¶ *Arcana rerum naturalium ne scruteris.* Search
not curiously the secretes of naturall thynges.

Mitte *arcana Dei*, *cœlū* que *inquirere* quid sit.
Cum sis *mortalis*, quæ sunt *mortalia cura*.

Ordo. Mitte [*sub.tu*] *inquirere*] omitte *scrutari*, ne *scrute-*
ris. Searche thou not out curiously

Arcana dei] *Secreta diuina*, the secretes of God,

Que] *pro &*, and

Quid sit *cœlum*] *quid sint cœlestia arcana*, what
the secretes of Heauen are,

Cum sis *mortalis*] *quoniam es morti obnoxius*, be-
because thou art subiect to death, or mortall.

Cura [*sub.tu, ea*] quæ sunt *mortalia*] *quæ ad vitā*
humanam pertinent. Seeke thou to knowe hu-
mane thynges.

Linque *mētū lethi*: nā *stultū est*, tēpore in omni.
Dum mortem *mētuis*, amittere *gaudia vitæ*.

Ordo. Linque [*sub.tu*] *pro relinq;*: *id est, omitte*, Leauē of
Metum *lathi*] *id est, timorem mortis*, the feare of
death:

Nam *stultū est*] *etenim stultitia est.* For it is folly
Amitte.

Amittere, to loose

Gaudia] *voluptates*, the ioyes and pleasures

Vitæ] *sub. huius* of this life: *Hoc est: priuari huius vite incunditate*] to be depriued of the pleasantnesse of this life

Dum] *sub. tu*] *metuis*] *id est metuendo*, in fearyng Mortem] death,

Omni in tēpore] *semper*, at al tymes, continually.

¶ *In ira ne contenderis*] Contende not in anger, that is to saie, when thou art vexed.

Iratus, de re incerta contendere noli,

Impedit ira animum, ne possit cernere verum.

¶ *ira vehementer obstat animi iudicio* . Anger hurteyth the iudgement of reason.

Noli] *sub. tu*] *iratus contendere*] *disceptare*, ¶ *Uthē* Ordo: thou art angrie, dispute or strue thou not,

Dere incerta] *de dubia re*, of a doubtfull thyng.

Ira] *sub. enim*, ¶ or anger

Impedit animum] *est impedimento rationi*. is a let and hinderaunce to reason,

Ne possit] *ut nequeat*, that it can not

Cernere] *discernere*, discerne and iudge

Verum] *rei veritatem*, the truthe of a thyng.

¶ *Sumptum, ubi opus erit, promptè facito*. Bestowe cost quickly, when neede requireth.

Fac sumptum propere, cum res desiderat ipsa.

Dandum etenim est aliquid, cū tempus postulat, aut res.

Hoc

Hoc est, pro re, aut tempore aliquid insumendum.

We must spend something, when occasion and tyme require.

Fac[*sub.tu*]sumptum, *insume*. Bestowe thou cost
Properè] *expedite*, quickly, that is to saie, without
making delate: *id est non grauatim*, not with ill
will,

Cùm] *quando*, when

Res ipsa] the cause, or matter

Desiderat] *requirit* [*sub. illud*] doeth require it.

Etenim] *namque*, For

Aliquid est dandum] *largiendum*, something must
be giuen,

Cùm] *quando*, when

Tempus] *occafio*, occasion,

Aut res] *id est, causa*, or cause

Postulat] *poscit: sub. (illud)* requires it.

¶ *Medio tutissimus ibis*] *Hoc est, mediocri fortuna contentus, tutius viues, quam altiora petendo.*

Thou shalt goe surest in the midstest, that is to
saie, thou shalt liue surer from daunger, in kee-
pyng the meane degree, then in desirynge to
come to too high estate.

Quod nimiū est, fugito: paruo gaudere memēto,
Tuta mage est puppis, modico quē flumine fertur

Ordo. Fugito] *sub.tu*] *fuge*, caue] *sub.id*] Eschewe that
thyng,

Quod est nimium] *nimis altum*, which is too high

LIBER. II.

ut sunt ampliores diuitia, aut honores, as greate riches, and greate honours are.

[Sub. &] memento [sub. tu] fac memineras. See thou remember

Gaudere] cum gaudio contentus esse, to bee well pleased

Paruo] re parua, qua tibi scilicet sufficiat, with little, whiche maie suffice thee.

[Sub. nam] puppis] ea nauis, For the Shippe, Quæ] nauis, scilicet, the whiche

Fertur] is carried

Modico flumine] in breui aqua, in a little water, Est mage tuta] tutior, is more safe, [sub. (quam ea qua in alto est) then that whiche is in the deepe Sea.

Rei pudenda neminem conscium feceris. Thou shalt not discouer a shamefull thing to any body.

Quod pudeat, socios prudens celare memento: Ne plures culpent id, quod tibi displicet vni.

Memento] sub. tu] Remember, that is to saie, be thou well deuised, Ordo.

Celare prudens] prudenter.

Socios] sub. (tuos) warily to keepe close frō thy fellowes, Hoc est, prudenter cauere, ne ulli sint tibi socij: sub. (in eo)

Quod pudeat] sub. (te) id est, cuius te pudeat, that is to saie, circumspectly to take heede, that no bodie knowe thy dishonestie,

Ne

C A T O N I S

Ne plures] *ne multi: sub. (homines)* least many me
Culpent] *reprehendant, & vituperent*, reprove and
blame,

Id quod displicet tibi vni] *tibi soli*, that whiche dis-
pleaseth thee alone.

¶ *Longa dies, peccatis impunitatem non affert.* Long
tyme taketh not punishment from synnes.

Nolo putes prauos homines peccata lucrari.
Temporibus peccata latent, & tempore parent.

¶ *Nihil tam occultum, quod aliquando non detega-
tur.* There is no mischeef so secret, which com-
meth not to light in the ende.

Ordo. [Sub. ego] Nolo] I will not [sub. (ut)
Putes] *existimes*, that thou should thinke, *hoc est,*
noli putare, thinke thou not,

Homines prauos] *malos*.

Lucrari peccata] *sub. (sua)* that wicked men doe
gaine their sinnes: *Hoc est, euadere poenas suo-
rum scelerum, quia scilicet ea diutius celauerint,*
thei shall not escape punishment for their syn-
nes, through their long tyme hidyng them.

[Sub. nam] peccata] *sub. (hominum)* for the sinnes
of men,

Latent] *sunt occulta*, are kept close;

Temporibus] *sub. (aliquibus)* *id est, ad quoddam
tempus*, for a tyme,

Et] *sub. (ea)* and thei

Parent] *apparent*, appeare, or be made manifest

LIBER. II.

In tempore] *sub. (alio)* at an other tyme: *id est,*
postea manifestatur, are after, or at last reuealed.

¶ *Paruitate corporis, nemo contemnendus.* No man
ought to be dispised, for the littlenesse of þ body.

Corporis exigui vires contemnere noli.

Consilio pollet, cui vim natura negauit.

Sapius in paruo corpore magna latent . A little bo-
die, hath often greate vertues.

Noli contemnere] *ne contēnas,* Despise thou not

Vires] *robur,* the strength and power

Exigui corporis] *hominis pusillo corpore,* of a man,
that hath a little bodie.

[*Sub. ille enim*] pollet] *pollere solet, id est, valere.*

Consilio] *prudentia ,* If or he is wont to excell in
wisdom,

Cui natura] to whom nature

Negauit] *denegauit: id est, nō dedit,* hath not giuen

Vim] *robur corporis,* the strength of the bodie.

¶ *Potentiori ad tempus cedendum .* It is good to
giue place to a more mightie man for a tyme.

Quem scieris non esse parem tibi, tempore cede,

Victorem à victo superari sæpe videmus.

Vincitur à victo, qui modo victor erat.

Cede] *sub. tu* cōcede victoriam. Giue the victorie

Tempore] *ad tempus,* for a tyme [*sub. ei*] to hym

Quem scieris] *quem tu cognoscēs,* whom thou shalt

knowe

Nou

Ordo

Ordo

C A T O N I S

Non esse parem tibi] *non esse aequalem*, not to bee
equall with thee, *id est*, esse potentior^{em} te, to be
stronger then thou.

Videmus] *sub enim*] *sape*. For we see oftentimes
Victorem] *eum qui fuerat superior*, him that ouer-
came

Superari] *vinci*] to be conquered] *sub postea*] af-
terwarde

A victo] *ab inferiore*, *id est*, *ab eo qui victus erat*, of
hym that was banquished.

¶ *Cum familiaribus non est rixandum*. Wee must
not brawle and chide with our freendes.

Aduersus notum noli contendere verbis.

Lis minimis verbis interdum maxima Crescit.

Of little wordes commeth greate debate.

• *ordo*. Noli contendere verbis] *ne rixeris*, chide thou not

Aduersus notum] *cōtra familiarem tuum*, against
thy freende and acquaintance,

[*Sub. nam*] maxima lis] *summa discordia*, for very
greate discorde and strife

Crescit] *insurgit*] doeth encrease and growe, that
is to saie, doeth rise vp

Interdum] *quandoque*, sometymes

[*Sub. ex*] minimis verbis] of small wordes.

¶ *Nullo diuinationis genere inquiras, quid de te fu-
turum sit*. Thou must not searche out by any di-
uination what shall become of thee.

Quid deus intendat, noli perquirere sorte.

Quid

Quid statuat de te, sine te deliberat ipse.

Noli perquirere] *ne inquiras*. Seeke thou not out Or
Sorte] *aliqua diuinatione*, by any diuination,

Quid] *quam rem*, what that is

Deus intendat] *proponat: (sub. te facere)* whiche
God purposeth to doe with thee.

Ipse] *sub. enim*] deliberat] *consultit*, For he doth de-
liberate

Sine te] *sine tuo consilio*, without thee, that is to
say, not calling thee to counsell,

Quid] *sub. ipse*] statuat de te] *id est, de te decernat*,
what he hath ordained or determined of thee.

Nimio cultu vite, hominum inuidia compara-
tur. To much deckyng of the bodie getteth en-
uie in the worlde.

Inuidiam nimio cultu, vitare memento.

Quæ si non lædit, tamen hæc sufferre molestū est.

Memento] Remember thou,

Vitare] *cauere*, to auoyd and eschewe,

Inuidiam] *odium (sub. hominū)* the hatred of men.

Nimio cultu] *nimio ornatu, pompa, & apparatu:*
with to much pompe, & keeping to great estate.

Quæ] *inuidia scz.* The whiche enuie,

Si non lædit] *sub. te*] *id est tametsi non nocet tibi*,
although it hurt not thee at all:

Tamen] neuertheless,

Molestū est] *est res molesta*, it is a greuous thing

Sufferre] *sustinere*] to suffer and abide,

E.j.

Hanc]

C A T O N I S

Hanc] *pro(eam) scz. inuidiam. y hatred or enuie.*
¶ Iniquè damnatus ne abicias animū. If thou be
wrōgfully cōdēned, yet be thou not discouraged

Esto animo forti, cum sis damnatus inique.
 Nemo diu gaudet, qui iudice vincit iniquo.

do. Esto animo forti] *tu fac vt habeas bonum animū.*

See that thou be of good comfote,

Cum sis damnatus] *quamuis tu sis condemnatus,*
 albeit thou be condemned

Iniquè] *iniustè wrōgfully, that is to saie, with-*
 out iust cause,

Nemo] *nullus enim. For no man*

Gaudet] *gaudere solet, enioyeth, or reioyseth*

Diu] *longo tempore, long tyme,*

Qui vincit] *causam obtinet, which getteth his pur-*
 pose

Iudice iniquo] *per iudicē iniquum, through a false*
 and ill Iudge, *id est, qui iniustè dānauit, which*
 condemneth falsly, and wrōgfully.

¶ *Præterita conuitia nō sunt verbis reficāda. Old*
 iniuries past, are not to be renewed with words.

Litis præteritæ noli maledicta referre.

Post inimicitias iram meminisse, malorum est.

Thei be ill people, y wil renew an old mischief.

Noli inferre] *verbis repetere. Doe not repeate in*
 words

Maledicta] *conuitia, flaundersous iniuries*

Litis

LIBER. II.

Litis præteritæ] *rixæ antea actæ*, of brawlings passed.
Est [*sub. enim*] malorum (*sub. hominum*) id est,
malos homines pertinent. For it is the proprietie
of all folke

Meminisse] *recordari*, to bring to memorie
Iram] *irrem*, strife and discorde,
Post inimicitias] *postquam finita sunt inimicitie*,
after that malice and brawlynges bee ended, id
est, *post reditum in gratiam*, when thei bee made
freends, that is to saie, when thei be reconciled.
¶ Te ipsum neque lauda, neque vitupera. Neither
praise nor dispraise thy self.

Nec te collaudes, nec te culpaueris ipse.
Hoc faciunt stulti: id, quos gloria vexat inanis.

Landare se vani: vituperare, stulti est. It is the
propertie of a glorious man to praise hymself:
and it is the propertie of a foole to dispraise
hymself.

Ipse] *tu ipse*. Thou thy self
Ne collaudes te] *nec te laudes*, maieft not praise
thy self

Nec culpaueris te] *ne te eitam vituperes*, neither
maieft thou dispraise thy self.

[*Sub. nam*] stulti (*sub. homines*) For foolish men
Faciunt hoc] doe this, id est, *se ipsos culpæ solent*,
that is, doe commonly blame themselves.

[*Sub. at illi*] quos inanis gloria vexat] *qui vexan-
tur inanis gloria*: But they whiche are vexed
E. is. with

C A T O N I S

with vainglorie, *id est, vani, & gloriosi homines,*
that is, glorious and vaine men,
[*Sub. faciunt*] *id (pro illud)* doe that thing, *hoc est,*
seipfos collaudant, do cōmonly praise theselues.
¶ *Quæsitis utere parcè.* Use thy goodes whiche
thou hast gotten, soberly, moderately.

Vtere quæsitis modicè, cùm sumptus abundat.
Labitur exiguo, quod partum est tempore longo.

*Que lōgo tempore parta sunt, magno sumptu ci-
tò dilabuntur.* In great expēses, goods which
haue been in long tyme gotten, are quickly
consumed.

10. *Vtere modicè*] *id est parcè.* Use thou moderately,
id est sine luxu. without prodigall excelle

Quæsitis] *rebus partis,* goodes gotten,
Cùm] *[sub. enim]* *sumptus abundat*] *excedit, &*
nimius est, for expēses doe excede, that is to
saie, when you dispende more then you ought.
[*Sub. tunc id*] *labitur*] *effluit, dilabitur.* Then that
consumes awaie

[*Sub. in*] *tempore exiguo,* in little tyme,
Quod partum est] *acquisitum, comparatū,* which
was gotten

[*Sub. in*] *longo*] *[sub. tempore.]* in long tyme, that
is to saie, Is sone spent, whiche was in long
tyme gotten.

¶ *Interdum expedit simulare stultitiā.* It is good
sometyme to faine & counterfaite foolishnesse.
Inspiciens

Inspiciens esto, cùm tempus pòstulat, aut res:
Stultitiam simulare loco prudentia summa est.

Esto inspiciens] *quasi inspiciens, & stulto similis.* Be
thou like a foole

Cùm] *quando, when*

Tempus] *opportunitas, vel occasio, tyme, that is to
saie, opportunitie and occasion,*

Aut res] *or good cause or matter, or any thyng*

Postulat] *exigit (sub. illud) requireth it.*

[*Sub. nam illud*] est summa prudentia] *maxima
astutia.* For that is the geeatest subtiltie

Simulare stultitiam] *to counterfaite foolishnesse*

[*Sub. in*] loco] *cùm est opportunum, when oportu-
nitie serueth,*

¶ Neque prodigus, neque auarus fueris. Bee thou
not prodigall nor couetous.

Luxúriam fugito: simul & vitare meménto.

Crimen auaritiæ, nam sunt contraria famæ.

*Hoc est. Utrunque enim id vitium malè audit
ab omnibus.* For bothe these vices are reppoued
among all men.

Fugito] *sub. tu* caue. Escheue and auoyde

Luxuriam] *profusionem, prodigalitie,*

Nam] *sub. ambo* for bothe of them

Sunt contraria] *valdè nocent, hurt very muche*

Famæ] *boni nomini* good name and good report,
*hoc est plurimum fame detrahunt, thei dimi-
nishe good renoume very muche.*

E. iij.

¶ Homini

Homini loquaci parum credendum. A great talker is not to be muche credited.

Noli tu quædam referenti credere semper.
Exigua ijs tribuenda fides, qui multa loquuntur.

Noli [*sub. tu*] credere semper] Beleeue not alway
Homini semper referenti quædam] *ci qui semper*
aliquid noui rumoris affert, hym that byngeth
alwaies some newe tidynge, that is to saie, a
teller of newes, a babler.

Fides [*enim sub. exigua*] *id est parua,*
Est tribuenda] *habenda est*] *id est, parum enim cre-*
dendum est. We ought to giue little credite

Ijs [*sub. hominibus*] to those men,
Qui loquuntur multa, whiche speake many wor-
des, that is to saie, whiche speake muche, *id est,*
[*loquacibus, & garrulis, to bablers,*

ADMONITIO.

Noli tu quædam] *quædam pro aliqua. Sic enim*
proprietas exigit.

Non vini, sed tua ipsius culpa est, si quid, potu
peccaueris. It is not the faulte of Wine, but
thine owne fault, if thou do any thyng foolishly
after that thou hast dronke to muche.

Quod potu peccas, ignoscere tu tibi noli:
Nam nullum crimen vini est, sed culpa bibentis.

Noli [*sub. tu*] ignoscere tibi (*tibi ipsi noli parcere*)
sed te ipsum accusa, nõ autem vinum. Pardone
not

not thy self, but accuse thy self, & not the wine,
[*sub. in eo, in that*

Quod peccas] that thou doest offend

Potu] *potatione*, with too muche drinke: *Hoc est, cum ex potatione aliquid peccaueris, noli in vinum culpā transferre, sed teipsum accusa.* Whē with too muche drinkyng thou haste doen any folly, excuse not thy self through the Wine, but accuse and blame thy self.

Nam nullum crimen vini est] *Nulla enim est in vino culpa.* For there is no fault in the Wine: Sed] *sub. illud est.*

Culpa bibentis] *potoris*, but the faulte is in the drinker.

¶ *Amico taciturno consilium crede.* Commit thy secreete counsell to thy trustie freende.

Consilium arcānum tácio committe sodali.

Córpōris auxilium médico committe fideli.

Medico, nisi fideli, ne te commiseris. Commit not thy self into the handes of a Physicion, except he be good.

Committe [*sub. tu*] *fac ut committas, fac ut credas.* See that thou commit

Consilium arcanum] *secretum consilium tuum*, thy secreete

Sodali] *id est, familiari tuo*, to thy familiar freend,

Tácio] *taciturno*, which is discret to keepe close that, that is spoken to hym.

E.iiij.

[*Sub.*

CATONIS

[*Sub. &*] *committe auxilium corporis*] *fac item*
ut committas remedium corporis tui, and com-
 mit the safe remedie of the bodie,

Medico] to a Physitian,

Fedeli] *nota & probata fidei*, which is trustie, that
 is to saie, whom thou maiest trust without
 danger.

Ne te offendat malorum successus. Let not the
 prosperitie of wicked men greue thee.

Noli successus indignos ferre moleste.

Indulget fortuna malis, vt lædere possit.

*Hoc est, malis fortuna blanditur, vt postea no-
 ceat. Fortune flattereth the wicked, to delude
 or hurte them afterwarde.*

do. Noli [*sub. tu*] ferre molestè] *ne agere feras.*

Successus] *bonam fortunam.*

Indignos] *que contingit malis hominibus, quam-
 uis ea sint indigni. Be not displeased at y good
 fortune of ill mē, although thei deserue it not:*

[*Sub. nam*] fortuna indulget] *id est, fauet, for For-
 tune fauoureth*

Malis] *sub. (hominibus)* wicked men,

Vt] *sub. (ea)* that the

Possit lædere] *sub. (illos)* *id est, illos nocere, maie
 be able to hurt them.*

ADMONITIO.

*Antiqua lectio fuerat. Successus indignos noli tu
 ferre molestè. Sed versus erat duriusculus.*

Futuros

LIBER. II.

¶ *Futuros casus, ut lenius feras, provide.* Forsee the chaunces that maie happen to thee, that thou maiest abide them the easier.

Prospice qui veniunt, hos casus esse ferendos:
Nam leuius lædit, quicquid præuidimus antè.

Vnde illud. Iacula præmissa minus ledunt. The dartes that we see, doe not hurt vs so muche as those that come vnawares.

Propice] *provide.* Forsee thou,

Hos casus qui veniunt] *pro(ueniunt) id est, euenire solent: sub(nobis) hoc est, euentus ipsos.*

Ordo.

Esse ferendos] *sub. (a quo animo)* that wee must beare patiently the chaunces, whiche happen vnto vs commonly: that is to saie, the chaunces and aduentures of the worlde.

Nam] *etenim,* For,

Quicquid præuidimus antè] *omne quod antè præuidimus, quàm scilicet eueniat,* all that we haue forseene, before it happen to vs,

[*Sub. id*] lædit [*sub. nos*] leuius] *minus nobis nocet,* doeth vs lesse displeasure, or greeueth vs lesse.

ADMONITIO.

Præuidimus antè] *Aduerbium(antè) vacat: quia idem significat: (præuidimus) quod antè vidimus.*

Satis igitur erat dixisse, præuidimus.

¶ *Aduersis in rebus animus spe sustentandus.* In aduersitie wee ought to strengthen the harte

E.r.

with

C A T O N I S.

with hope: that is to saie, wee ought alwaie to hope well, and to be of good comforte.

Rebus in aduersis animum submittere noli.

Spē retine: spes vna hominē nec morte relinquit.

Hoc est, Semper spes vitam comitatur. Hope alwaies keepes companie with life, that is to saie, a man liues alwaies in hope.

Unde Ouidius, Vinere spe vidi, qui moriturus erat. I sawe one readie to dye, liue by hope.

Ordo.

Noli submittere] *ne deprimas*, Discourage not Animum] *sub. (tuum)* thy mynde, that is to saie, be not out of comforte,

In rebus aduersis] *in aduersa fortuna*, in aduersitie [Sub. sed] retine] *conserua*.

Spem] But keepe hope: that is to saie, see that thou haue alwaie good courage.

[Sub. nam] [spes vna] *sola spes*.

Nec] *sub. in* morte relinquit hominem] *id est, ne in morte quidem hominem deserit.* For onely hope forsakes not a man, but onely at death: that is to say, she holdeth surely, as lōg as life.

Occasionem rei commodae nepratermittas. Let not opportunitie or occasion slippe from thee.

Rem tibi quam nosces aptam, dimittere noli.

Fronte capillata est, post occasio calua.

Ordo.

Noli] *sub. tu* dimittere] *id est, ne dimittas, ne sinas elabi.* Suffer thou not to escape or slippe away,

[Sub.

LIBER. II.

[*Sub.eam*] rem quam nosces [*id est*, cognosces.

[*Sub.esse*] aptam tibi] that thing, which thou shalt knowe to be profitable to thee.

[*Sub.nam*] occasio est fronte capillata] *id est*, fingitur antè habere multos capillos: For occasion or opportunitie (as mē faine) hath much heire before:

Sed [*sub. ea est*] calua post] à terga est sine capillis but behinde she is balde, that is to say, without heire.

A D M O N I T I O.

Fronte capillata est, &c. *Id nobis significat, arripendam esse opportunitatem, cum primum contigerit. Nam postquam elapsa fuerit, vix deprehendi, aut recuperari potest.*

Ex præteritorum recordatione, futuris providendum. By the remembraunce of thynges past, we ought to prouide for that that is to come.

Quod sequitur, spectā: quòdque imminet, antè videto.

illum imitare Deum, qui partē spectat vtranque.

spectā] *sub.tu*] considera, Consider thou

Sub.id] quod sequitur] præterijt, that y is past,

Que] pro (S) and

videto] antè prouide.

Sub.id] quod imminet] instat, hoc est, id quod futurum est, prouide thou for y that is to come.

Sub.atque tu] imitare illum deum, qui spectat]

id

Ord-

C A T O N I S

id est videt, utranque partem] id est, partē anteriorem & posteriorem. Hoc est, fac exemplo Iani dei, qui antē, & post videt. And also doe as the God Janus which seeth before & behinde.

A D M O N I T I O.

Janus apud Romanos erat Idolum, duas habens facies, quasi utrinq; videret: hoc est, tam à tergo, quam à fronte,

¶ *Non voluptati seruiendum, sed temperantia valetudini consulendum. We must not be subiect or obedient to our owne pleasure, but must abstaine to p̄serue health.*

Fortior vt valeas, interdum parcioresto.
Pauca voluptati debentur: plura saluti.

Ordo. **Esto** [*sub. tu*] **Be thou**
Interdum [*quandoque*, *sometymes*
Parciore] *temperantior, quā scz. solitus sis, moderare then thou art accustomed (sub. in p̄uendo corpore) in cherishing thy bodie,*
Vt valeas fortior [*vt sis robustiori valetudine, thou maiest be of stronger health.*
Pauca] **Fewe thynges**
Debentur voluptati, *are due to pleasure,*
[*Sub. sed*] **plura debentur saluti,** *but many thynges are dewe to health.*
Hoc est, voluptati quidem nonnihil tributum test, sed inprimis curanda est valetudo, sine qua nulla est voluptas. That is, somethyng is de

LIBER. II.

to pleasure, but aboue all thynges wee oughe
to take heede vnto our health without y^e which
there is no pleasure.

*Cede multitudini. Hoc est, multorum sententia
ne solus contradicas. Speake not thou alone a-
gainst the opinion of many men.*

*Iudicium populi nunquam contempseris vnus;
Ne nulli placeas, dum vis contemnere multos.*

[*Sub. tu*] nunquam contempseris [*ne vnquam cō-* Ordo.
temnas. Thou maiest not despise
Vnus] *solus in tua sententia, beyng alone in thyne*
opinion.

Iudicium populi] *multitudinis sententiam, the o-*
pinion of a multitude,

Ne nulli placeas] *ne non placeas vlli, id est, ne pro-*
bēris à nemine: least thou bee alowed of ne bo-
die. That is to saie, least no bodie alowe thine
opinion.

Dum] [*sub. tu*] [*vis contemnere multos*] *spernere*
multorum iudicium, whilest thou will despise
the counsell and aduise of many men.

Ante omnia valetudinem cura. Aboue all thin- #
ges haue regarde vnto thy health.

tibi præcipuè, quod primum est, cura salutis:
tempora ne culpes, cum sis tibi causa doloris.

cura salutis sit præcipuè tibi] *habe in primis cu-* #
ram bonæ valetudinis, Haue cheefe regarde of
thy

C A T O N I S

thy health.

Quod primum est] *qua res est praecipua*, whiche is the chifest of all thynges.

Ne culpes tempora] *ne culpam reicias in temporis conditionem*, Excuse not thy self vpon the disposition of tyme: *sub. (si fortè tua in temperantia in morbum incideris)* if perchaunce thou fall into any sicknesse, by thyne owne intemperaunce and euill gouernment.

Cum sis tibi causa doloris] *cum tu ipse, non tempus, sis causa morbi tui*: Seeyng that thou thy self art þ cause of thy sicknesse, & not the time.

Ne obserues somnia, vt illis credas. Haue no greate credite or beleefe in dreames.

Somnia ne cures, nam mens humana quod optat
Dum vigilat sperans, per somnum cernit idipsum.

Ordo. [Sub. tu] ne cures somnia] Care thou not for dreames, *Hoc est, ne credas illis*, beleue thē not,

Nam humana mens] *namq; mens hominis*, for the mynde of man,

Cernit] *videt*, seeth

Per somnum] *inter dormiendum*, in sleeppng,

Idipsum] *illud ipsum*, the same thyng,

Quod [sub. illa] optat] *cupit*, whiche it desireth that is to saie, whiche it coueteth,

Sperans] *hoppng*

Dum ipsa vigilat] *while it waketh*.

ADMONITIO.

Somnia

LIBER. II.

Somnia ne cures.] *Notandum, esse quandam som-
nij speciem, quæ visum dicitur: cui, cum à Deo
sit, credendum est: qualia multa in Biblijs le-
guntur.*

Finis secundi libri Catonis.

DISTICHORVM DE MO-
RIBVS LIBER III.

EPITOME.

Citra doctrinam, vita est mortis simulacrum. H
Without learning the life of mā is like death.
Legenda sunt igitur hæc præcepta, vt ex illis
rectè viuere discamus. Therefore we ought to
reade the lessons of this Booke: that by them
we maie learne to liue well.



OC quicunque cupis carmen co-
gnoscere, lector,

Hæc præcepta feres, quæ sunt gra-
tissima vitæ,

Instrue præceptis animum, nec dis-
cere cesses:

Nam sine doctrina, vita est quasi mortis imago.
Commoda multa feres: sin autem spreueris illud;
Non me scriptorem, sed te neglexeris ipse.

ORDO, ET DECL. CAR.

[Sub. tu] lector, Thou Reader,

Quicunq; cupis] *id est vis*, whosoever is willing
Cognocere]

CATONIS

Cognocere] *scire & intelligere*, to know and vnderstande,

Hoc carmen] *Hunc libellum*, versibus scriptum.
this little Booke written in Verse,

[*Sub.tu*] *feres*] *sub.ex eo*, thou shalt beare awaie
Hæc præcepta] these preceptes,

Quæ] *præcepta scilicet*, the whiche

Sunt grauissima] *utilissima*, are very profitable

Vitæ] *sub. hominis*] *id est, ad bene viuendum*, to
good liuyng.

Instrue] *sub.tu*] *da operam ut instruas & adornes*.

See thou instruct, garnishe and adorne

Animum] *sub.tuum*] *thy mynde*, thy soule

Præceptis] *sub. recte viuendi*] with lessons and
preceptes of good liuyng.

Nec cesses discere. And cease not to learne, *quasi dicat. Nunquam te capiat satietas proficiendi in doctrina & bonis moribus*. Be thou neuer wearie of profityng in learning & good maners.

Nam vita] *sub. hominis*. For the life of man,

Sine doctrina] *sine vlla eruditione*, that is to saie,
a man liuyng without learnyng & erudition.

Est quasi imago] *tanquam simulacrum*. Is as
the Image

Mortis] of death. *Hoc est similis est homini mortuo*. Is like a dead man.

[*Sub.tu*] *feres*] *referes*, Thou shalt beare awaie

Multa commoda] *multas utilitates, multa bona, multos fructus*. muche profite, goods and fruite

[*sub*]

[*sub. ex. lectione huius carminis*, by the reading of this little worke written in Verse,

Sin autem spreueris] *sed si contempseris*,

Illud] *sub. carmen meum*. But if thou neglect it,

[*Sub. tu*] non neglexeris me scriptorem, *sed ipse* (*sub. neglexeris*)

Te] *hoc est, non me qui sum author, sed te ipsum potius contenes*. Thou shalt not despise me which am the Authour of the Booke: but thou shalt despise thy self, *quasi dicat, non meum, sed tuum fuerit incommodum*. As he should saie, the losse is not myne, but thyne.

¶ *Maledicos rectè agendo contemne*. Despise flaunderers with doying well.

Cùm rectè viues, ne cures verba malorum.

Arbitrij nostri non est, quid quisque loquatur.

Quid quisque dicat, non est in nobis situm. It lieth not in vs what euery bodie saith. *Hoc est, nō possumus hominum linguas cohibere*. We can not rule the tongues of all the worlde.

Cùm viues rectè] When thou liuest well

Ne cures verba] *contemne sermones*, despise y wor-
des, care not for the talke.

Malorum] *sub. hominum*] of wicked men, *id est, obrectatorum*, of flaunderers.

Non] *sub. enim*] *est arbitrij nostri*] *Hoc est, id non est in nostro arbitrio situm*, for it lieth not in vs,

Quid quisque loquatur] *quale sit illud quod vnus-*

C A T O N I S

quisq; dicat, what euery mā will talke & bable.
Satis ergo est ut curemus rectè agere. It is there-
 fore sufficient for vs to doe well.

¶ Amici crimen, quoad licebit dissimula. Hide thy
 freendes fault as muche as thou canst.

Productus testis (saluo tamen antè pudore.)

Quantumcunque potes, celato crimine amici.

[*Sub. tu*] *productus testis*] *si tu productus eris ad*
testandum in iudicio. If thou be brought forth
 to witnesse in Iudgement,

Celato] *dissimula*, hide and keepe close

Crimen amici] *sub. tui*, the fault of thy freende

Quantumcunque [*sub. tu*] *potes*] *pro poteris*, id
 est, *quo ad licebit tibi*, as muche as thou maicst.

Ante tamen saluo pudore] *honore (sub. tuo)* id est,
sic tamen ut honor tuus saluus maneat. In suche
 sorte, that neuerthelesse thyne honour maie be
 safe and whole. *Hoc est, dummodo id fieri possit*
absque honoris tui iactura.

¶ Semper suspecta est blandiloquentia. Flattery is
 alwaies to be mistrusted.

Sermones blandos, blâsôsque cauere memento.
Simplicitas veri sana est: fraus ficta loquendi.

Memento] *fac memineris.* Take heede

Cauere] *vitare*, to flee and eschewe

Sermones, speeches

Blandos, blâsôsque] *hominum blandorū, & eorum*
 qui

qui fingunt se blafos esse in loquendo, of men that
 flatter and counterfeit a kynd of stammering.
 [Sub. nam] *Simplicitas veri* *veritas simplex*, & si-
 ne fado. For plaine truth, that is to say, without
 fraude

Est sana] *synctera*, & sine vilo vitio lingue profer-
 tur, is sounde, that is to saie, is plaine without
 stammering.

Fraus] *sub. vero* loquendi] *id est*, fraudulent a ora-
 rio. But deceiptfull speecche

[Sub. est] *ficta*] *ad decipiendum composita est*, is
 made and framed to deceiue.

ADMONITIO.

Blandos, blafosque] *Blafus homo dicitur*, qui ex
 vitio lingue balbutit: quales sunt pueri, qui ver-
 ba imperfectè proferre solent. A stammerer.

Ignauia & otiosa vita est fugienda. We must es-
 chewe idlenesse and slothfull life.

Segnitiam fugito, quæ vitæ ignauia fertur:

Nā cūm animus languet, cōsumit inērtia corpus.

Hoc est, ex animi torpore corpus ipsū corrumpitur. Through the languishing of the spirites,
 the bodie is corrupted.

Fugito] *Fac fugias*. See thou eschewe
 Segnitiam, slouthfulnesse, sluggishnesse,
 Quæ] *segnities scilicet*, the whiche
 fertur] *dicitur*, is called

Ignauia vitæ] *vita ignaua & odiosa*, a life bothe

slouthfull and vnprofitable.

Nam cum] *id est, quando.* For when

Animus] *sub. noster* our spirite

Languet] *languidus est ac otiosus,* is idle and languishyng,

[*Sub. tunc*] inertia] *otium,* then slouthfulnesse

Consumit] *corrumpit,* spoyleth, or consumeth

Corpus] *sub. (nostrum)* our bodie.

¶ *Animus fatigatus, honestè reficiendum est: ut labori sufficiat.* Whē the spirite is wearie, it must be refreshed with honest recreation, to make it strong, to endure labour.

Interpone tuis interdum gaudia curis:

Vt possis animo quemuis sufferre laborem.

¶ *Ouid. Quod caret alterna requie, durable non est.*

That that lacketh rest, can not long endure.

Ordo.

Interpone] *intermisce,* mingle thou

Interdum] *quandoque,* sometyme,

Tuis curis] *tuis laboribus,* with thy labours,

Gaudia] *honestas remissiones,* honest recreations,

Vt] *sub. tu* possis ferre animo] *sub. (tuo)* *id est, ut animus tuus possit sustinere,* that thy mynd may be able to endure

Quemuis laborē] any kinde of labour what euer it be, as though he saied, be it neuer so greate.

¶ *Malo animo neminem reprehende.* Reproue no man maliciously.

Alterius dictum aut factum ne carpsaris vnquam:

Exemplo

LIBER. III.

Exemplo simili ne te derideat alter.

[*Sub. tu*] ne carpsieris] *caue reprehendas*, Take heed thou reprehende not: *sub. (malo animo)* maliciously

Vnquam] *ullo tempore*, at any tyme,
 Dictum aut factum alterius] *id est, alienum*, y say-
 ing or doying of an other man:

Ne alter] *ne alius*, least that an other man
 Derideat te] maie mocke thee,

Exemplo simili] *ad imitationem tui*, by thine exā-
 ple, that is to saie, in doying that to thee, that
 thou hast doen to an other. *Fortassis enim ali-*
quando in idipsum incidēs, quod in alio reprehē-
deris. For perchaunce sometyme thou wilt fall
 into the same thyng, that thou reprocuest in an
 other man.

Quæ tibi fors dederit, tabulis suprema notato.
 Augendo serua: ne sis, quem fama loquatur.

Hoc dicit, Si quid alicunde tibi aut legato, aut
testamento obtigerit, id seruato diligenter: sed i-
ta seruato, ut etiam augeas. If any thing, or any
 parte of goodes, come to thee from an other
 man, by gift or legacie, keepe it safely, & keepe
 it so, that thou maiest encrease it.

Nam si profuderis, fies vulgi fabula, & male audies
ob omnibus. For if thou spende it wastfully, all
 men will reporte ill of thee.

Serua] *sub. tu*] augendo] *fac ut conserues & au-*
 F. iij. geas,

CATONIS.

geas, Looke thou keepe and encrease it,
 [Sub.id] *quod suprema sors dederit tibi (vt pote)*
notato [sub.in] *tabulis* *id est, relato ab aliquo*
in tabulas testamenti, that whiche thou chaun-
cest to haue by the last Will and Testament of
any man, hoc est, quicquid ex aliqua hereditate
tibi obuenerit. All that, that commeth to thee
by any succession.

Serna inquam illud.] KEEPE IT

Ne [sub.tu] *lis* (sub.is)

Quem fama [sub.vulgi] *loquatur* *id est, de quo*
loquatur vulgus, least thou be one of whom the
whole worlde will speake, least thou be ill spo-
ken of. Hoc est, ne male audias à populo tanquam
prodigus, that is to saie, least thou bee counted a
spendall, and an euill husband.

ADMONITIO.

Sors suprema] Hic sortem supremam dixit, pro ea
fortuna, quæ à suprema voluntate alicuius profe-
cta sit. Suprema autē hominis voluntas, est ipsius
testamentum. Tabule sunt testamenti instru-
mentum: quia scilicet antiqui ferè in tabulis scri-
bebant.

Notatus in tabulis testamenti, vel relat us in tabu-
las. He that is put, he that is written, he that is
enregistred in any Testament.

Cum tibi diuitiæ superant in fine senectæ,
Munificus facito viuas, non parcus amicis.

Cum

Cum diuitiæ] *id est, opes.* When riches
Superant] *pro superabunt, id est, abundabunt,* shall
abouude.

Tibi] *to thee, hoc est, si diuitijs afflues.* If thou shalt
encrease abundauntly in riches,

In fine senectæ] *id est, senectutis (sub. tue) in the*
ende of thyne olde age. Hoc est, in extrema se-
nectute. In the latter end of thyne age or eares

Facito] *sub. tu ut* viuas, see that thou liue

Mūnificus] *liberalis,* francke and liberall

Amicis] *sub. (tuis) id est, in amicos tuos,* towarde
thy frendes,

Non] *sub. autem* parcus] and not a niggarde.

¶ Nullius bene suadenti sententia aspernanda, We
must not despise the opinion of any man that
giueth good counsell.

Vtile consilium dōminus ne despice serui,
Nullius sensum, si prodest, temperis vnquam.

[Sub. tu] dominus] *quod es dominus.* Thou that art
a Maister

Ne despice] *ne asperneris,* maiest not despise
Consilium, the counsell

Vtile] *bonum,* profitable and good

Serui] *sub. tui* of thy seruauent.

Nullius] *pro (ne & ullius.)*

[Sub. tu ne] temperis] *pro contempseris, id est, ne*
contemnas. Despise thou not

Vnquam] *ullo tempore,* at any tyme

C A T O N I S

Sensum] *sententiam*, the opinion
 Vllius] *alicuius* (*sub. hominis*) of any man
 Si prodest] *sub. ea*] *id est*, *dummodo sit utilis*, if it
 be good and profitable, *unde illud sapienter di-*
ctum. Non te moueat dicentis autoritas: ne
 quis dicat, sed quid dicatur attende.

In eandem sententiam, and the same meanyng
 hath this sayng, *Sepe etiam est olitor verba op-*
portuna locutus. There is no man so meane, but
 sometyme he speaketh wisely. *Hic olitor, oli-*
toris. A Gardiner.

¶ *Diminuta fortuna, contentus esto presentibus*. If
 thy goodes bee diminished, bee contented with
 that, that thou hast.

Rebus, & in censu si non est, quod fuit antè:
Fac viuas contentus eo, quod tempora præbent.

Ordo. Si] *sub. forte*.] If perchaunce
 [Sub.in] *rebus* (*sub. tuis*) in thy goodes,
 Et in censu] *sub. tuo*] in tuis facultatibus, in thy
 substance,

[Sub.id] *non est, quod fuit antè*] *tantum quantum*
olim fuit (*sub. in illis*) there is not so muche as
 there hath beene before. *Hoc est, si diminuta est*
fortuna tua. If thy fortune be diminished.

Fac] *sub. tamen ut*] viuas. Neuerthelesse see that
 thou liue

Contentus eo, content with that thyng
 Quod tempora præbent] *sub. tibi*] *id est*, *eo quod*
habes

*habes pro tēpore, whiche thou for tyme present.
Hoc est, contentus esto presentibus. Quiet thy
self with that thou hast now, quasi dicat, quod
aderit boni consule, take in good part that, that
thou hast presently.*

*Ordo est, Si id non est in rebus tuis, & in censu tuo,
quod antè fuit in eo: Tamen tu fac, vt viuas, &c.*

*¶ Dotis causa uxorem ne duxeris. Marrie not a
wife for her greate dowrie sake.*

*Vxorem fuge, ne ducas sub nomine dotis:
Nec retinere velis, si coeperit esse molestā.*

*Imò ad mortem vsque retinenda est ea, quàm se-
mel duxeris, etiam si fuerit molestissima.*

*Nam christiana lege non licet uxorem relinquere,
nisi propter eius adulterium.*

Fuge [sub. tu] cane. Beware thou,

Ne ducas uxorem, that thou marrie not a wife

*Sub nomine dotis] id est, causa, for the cause of a
dowrie, for her dowrie sake.*

Nec [sub. tu] velis] & noli. And will not thou

*Retinere] seruare [sub. uxorem quantūlibet dota-
tam, keepe a Wife although she haue a good
dowrie,*

Si [sub. illa] coeperit] incoeperit, if she begin

*Esse molesta, to be troublesome (sub. tibi) to thee,
that is to saie, if she become wicked.*

*¶ Ex aliorum vita sume exemplum tibi. Take ex-
ample of life, of other men.*

Multorum dilce exemplo, quæ facta se quaris,
Quæ fugias, vita est nobis aliena magistra.

The life of other men, maie enstruct & teache
vs to rule our selues.

Ordo. Disce exemplo] Learne by the example
Multorum] *sub. (hominum)* of many men,
Quæ facta] what deedes,
[*Sub. tu*] se quaris] *sequi debeas*, thou ought to fol-
lowe,

[*Sub. &*] quæ] *sub. (facta)* And what deedes
[*Sub. tu*] fugias] *debeas fugere*, thou ought to a-
uoyde and shunne:

[*Sub. nam*] vita aliena] *id est, aliorum.* For the life
of other men

Est magistra nobis] *docet nos, quid agendum, quid
fugiendum sit*, teacheth vs what we should doe,
and what we should eschewe.

† Ultra vires nihil ag grediendum est. Aboue our
abilitie, nothyng is to be attempted.

Quod potes, id tentes: operis ne pondere pressus.
Succumbat labor: & frustra tentata relinquo.

Ordo. [*Sub. tu*] tentes] *pro(tenta)* *id est, ag gredere.* Take
thou in hande

Id quod] *sub. tu*] potes] *sub. (efficere)* that, that
thou art able to byng to passe:

Ne labor] *ne conatus: sub. (ruius)* least thy labour
Succumbat] *vincatur*, be vanquished,

Pressus] *oppressus & grauatus*, beyng oppress

Pondere]

LIBER. III.

Pondere] *mole, difficultate*, with huge weight
 Operis] *reitentata*, of thy worke taken in hande,
Hoc est ne tu ipse grauatus onere negotij, succu-
bas labori, least thou being greened with þ bur-
 de of thy businesse, fall doune vnder thy labour,
 [Sub. ne] *relinquas*] *cogaris relinquere*, & that thou
 be constrained to leaue of
 Tentata] *res tentas*, the enterprises,
 Frustra] *sine ulla effectu*, without any effect.

Quod nosti haud rectè factum, nolito filere.
 Ne videre malos imitari velle tacendo.

Nolito filere] *tacere*, Keepe not secrete
 [Sub. id] quod] sub. tu] nosti] pro (nouisti) *Hoc*
est, noueris, that that thou hast knowne
 Haud rectè] *id est, male*.

Factum] sub. (esse) to be ill doen.
 Ne] sub. tu] videre] *ut non videaris*, That thou
 maiest not see me,

Velle imitari] *insequi*, to be willing to followe
 Malos] sub. (homines) ill men,
 Tacendo] *dissimulando*, with keepyng in silence
 sub. (malefacta eorum) their ill doynges.

ADMONITIO.

Antiqua lectio fuit, Quod nosti factum non rectè
noli filere. Vbi stat versus more veterum, Sed id
pueri non dum capiunt.

In summo iure, expedit indicis fauorè implorare.
 In the rigour of lawe, wee must beseeche the
 fauour

C A T O N I S

fauour of the Iudge.

Iudicis auxilium sub iniqua lege rogato.
Ipsæ etiam leges cupiunt, vt iure regantur.

Rogato] *sub.tu*] *petito*] Aske thou
Auxilium] *fauorem*, the fauour,
Iudicis] of the Iudge.

Sub legē iniqua] *quando lex erit nimium seuera*,
When the lawe shall be to rigorous,
Etiam ipsæ leges] *id est, quamuis leges sint optima*,
the lawes them selues, although thei bee verie
good,

[*Sub.tamen*] cupiunt, vt regantur] *volunt regi*.
Iure] *aquitate*, yet neuerthelesse, would bee miti-
gated by equitie, and reason.

*Incommodum ex tua culpa profectum, a quo ani-
mo ferendum*] *sub. (tibi est) id est, tu debes ferre*.
Thou ought to abide, and endure a discommo-
ditie that commeth by thyne owne fault.

Quod merito pateris, patienter ferre memento:
Cumque reus tibi sis, ipsum te iudice damna.

In eandem sententiam, Ouidius.

Leniter, ex merito quicquid patiāre, ferendum est.
Memento] *sub.tu*] Remember thou,
Ferre patienter] *id est, a quo animo*, to take in good
parte,

[*Sub.id*] quod] *sub.tu*] pateris] *id est, sustines*, that
whiche thou sufferest,

Merito]

Merito] *sub. (tuo) id est, tua culpa, by thyne owne fault.*

Cumque [*sub. tu*] sis reus tibi] & quoniam accusaris à tua ipsius conscientia . And seeyng thott art accused by thyne owne conscience , whiche telles thee that it is by thyne owne self,

Damna] *sub. tu*] ipsum] *id est, condemna te ipsum,* condemne thy self,

Te iudice] *tuo ipsius iudicio, by thine owne iudgement.*

Multa legas facito: perlectis, perlege multa:
Nam miranda canunt, sed non credenda poetæ.

Hoc dicit, Cùm multa legeris, non tamen quiescere debebis, quin semper aliquid legas. When thou hast read muche, yet thou ought not to cease of to reade alwaie somethyng. Et licet poetis non ubique fides adhibenda sit, tamen eorum lectio plurimum delectat, propterea quòd illi res scripserunt admirabiles. And although Poets are not alwaie to be beleued: yet neuertheless, by readdyng of them byngeth great pleasure, because they haue witten maruelous thynges.

Facito [*sub. tu ut*] legas multa] See that thou read many thynges: Orde

[*Sub. &*] perlectis] *sub. multis,*] & cùm multa prelegeris, and when thou hast read many thinges.

Perlege [*sub. item multa*] See that thou reade many thynges, that is to saie, reade daily more
and

and more.

Nam poëta. For the Poetes

Canum] *carmine describunt*, declare in verse

Miranda] *res mirandas, ideóque delectabiles, & incundas*, merueilous thyngs. And therfore pleasant and delectable.

Sed non credenda [*sub. omnia*] id est, non credendas omnes. But not all thynges to be beleueed.

Quasi dicat: Ex poetarum lectione delectatio magis quam veritas petenda est.

H Panca in conuiuio loquere. Speake little at the table.

Inter conuiuas fac sis sermone modestus.

Ne dicare loquax, dum vis urbanus haberi.

do.

Fac] *sub. tu* da operam. Giue diligence

[*Sub. ut*] sis modestus] that thou be moderate

[*Sub. in*] sermone, in talke

Inter conuiuas] *inter eos cum quibus epularis*, among them with whom thou doest banquet, that is to saie, at eatyng and drynkynge among companie,

Ne dicare] *ut non dicaris*, that thou be not called

Loquax] *garrulus*, a greate talker,

Dum vis haberi] *existimari*, when thou would be counted and esteemed

Urbanus] *peditus urbanis moribus, & vita civilis peritus*, one courteous, ciuill, and of good behaviour.

Cóniugis

LIBER. III.

Cóniugis iratæ nolito verba timére.

Nam láchrymis struit insidias, dū foemina plorat.

Nolito timere *ne timeas*, feare thou not

Verba, the wordes

Coniugis *uxoris (sub. tue)* of thy wife

iratæ *sub. tibi*, when she is angrie with thee.

Nam dum foemina plorat *flet*. For when a wo-
man weepeth

Sub. illa struit insidias *molitur dolos*, she doth be-
uise and inuent treason.

láchrymis *sub. suis* with her teares.

Sic utere tuo, ut alieno non egeas. Use thine owne
good so, that thou haue no neede of other mens
goodes.

tere quæsitis: sed ne videáris abuti.

Qui sua consumunt, cum deest, aliéna sequuntur.

They that wastfully spende their owne goods,
are constrained to liue with other mens when
their owne are spent.

tere *sub. tu* quæsitis *rebus partis*. Use thy
goodes,

sub. ita ut utere

ut non

dearis abuti *male uti (sub. illis)* but yet in suche
sorte, that thou seeme not to abuse them, that
is to saie, to spend them in waste, and foolishly.

sub. nam qui consumunt *profundunt*. For they
that spende and consume foolishly

Ordo.

Ordo.

Sua]

CATONIS

Sua] *res suas*, their owne goodes,

[*Sub. illi*] *sequuntur aliena*] *vinere coguntur ex aliorum bonis*, they are constrained to liue with other mens goodes.

Cum] (*sub. res*)

Deest] *sub. illis*. *Id est*, quando iam nihil habent, when thei haue nothyng.

ADMONITIO.

Aliena sequuntur, aut enim rapiunt, aut furantur aut mendicant, aut parasitantur.

† *Mors non est formidanda.* Death is not to be feared.

Fac tibi *proponas*, mortem non esse timendam, Quæ bona si non est, finis tamen illa malorum est

Ordo. Fac [*sub. ut*] *proponas tibi*] *statuas apud te tamquam aliquid certissimum.* See that thou determine with thy self certainly

Mortem non esse timendam] *formidandam*, the death is not to be feared (*sub. tibi*) of thee.

Quæ] *mors scilicet*. The whiche

Si] *tametsi*, although

Non est bona] is not good,

Tamen illa est finis] *terminus*, yet she is the end Malorum] (*sub. omnium huius vite*) of all the and mischeefes of this life.

Vxoris linguam, si frugi est, ferre meménto.

Nánque malum est, nil velle pati, nec posse rae

Meménto

LIBER. III.

Memento [*sub. tu*] Remember thou
 Ferre] *tolerare*, to endure and suffer
 Linguam] *loquacitatem*, the talke
 Vxoris [*sub. tua*] of thy wife

Si [*sub. ipsa*]

Est frugi] *suo fungens officio*, if she bee a good hus-
 wife.

Nanque [*sub. illud*] est malum] *hoc est, vitium*.

For it is a vice and a fault

[*Sub. aliquem*] nil] *pro (nihil)*

Velle pati] *ferre*, for a man to be vnwilling to suf-
 fer any thyng,

Nec [*sub. eum*] posse tacere] and not to be able to
 keepe silence, *h*is to say, to giue none aunswer.

¶ *Parentes ama*] Loue entirely thy Father and
 thy Mother.

Dilige non ægra charos pietate parentes:

Nec matrē offendas, dum vis bonus esse parēnt.

Dilige] *ama*, Loue thou

Pietate non ægra] *animi studio non coacto*, with an
 an affection unconstrained. *Hoc est, non graua-*
tim, sed libenter, not by compulsion, but with a
 willing mynd and harte

Parentes] *patrem & matrem*, thy father and thy
 mother,

Charos] *quos debes charos habere*, whom thou
 ought to loue dearly. That is to saie, to loue
 willingly, and singularly, and to haue them in

G. s.

reuerence.

Ord

CATONIS

reuerence.

Nec offendas] & caue offendere, and offende not,

Matrem] *sub. tuam*] thy mother

Dum] *sub. tu*] vis esse bonus] *volens fauere*) wilt
lyng to fauour.

Parenti] *tuo patri*, thy father, that is to say, offend
neither of them.

Finis tertij libri Catonis.

DISTICHORVM DE MO- RIBVS LIBER IIII.

EPITOME.

*¶ Ut rectè viuamus, hæc præcepta memoria man-
danda sunt. Wee must print in our memorie
these lessons, that we maie liue well.*



E curam quicunque cupis traduce-
re vitam;

Nec vitiis herere animum, quæ mo-
ribus obsunt;

Hæc præcepta tibi semper relegen-

da memento.

Inuenies aliquid, quo te nitare magistro.

ORDO, ET DECL. CAR.

[*Sub. tu*] quicunque] Thou whoſoeuer

Cupis] *optas*, deſireſt

Traducere] *exigere*, to paſſe

Vitam]

LIBER. III.

Vitam] *sub. (tuam)* thy life,

Securam] without trouble, *id est, tranquillam & sine animi turbatione.*, peaceably and without trouble of mynde,

Nec] *pro, & non.*

[*Sub. & qui non cupis*] animum] *sub. (tuum)*

Herere] *detineri.*

Vitijs] *peccatis*, And whiche would not haue his soule spotted with vices

Qua] *vitia scilicet*, the whiche vices

Oblunt] *officiunt & contraria sunt*, are hurtfull, and contrarie,

Moribus] *sub. (bonis)* to good maners.

Memento hæc præcepta semper [*sub. esse*] *relegenda tibi*] Remember to reade these lessons,

[*Sub. tu*] inuenies] *sub. (in illis)* thou shalt finde

Aliquid] *rem aliquam*, some thyng,

Quo] *quare*, with the whiche

[*Sub. tu*] nitare] *niti poteris ad bene viuendum* thou maiest aide thy self to liue well,

Te] *sub. ipso*] magistro] Thy self beeyng maister, *hoc est, citra ullius doctoris operam*, without the helpe of any teacher.

Beatus eris, si diuitias contempseris. Thou shalt be happie, if thou neglect riches.

Despice diuitias, si vis animo esse beatus:

Quas qui suspiciunt, mendicant semper auari.

Semper auarus egit. The couetous man is alwaie

C A T O N I S

~~and~~ *le* and poore.

Despice] *contemne*, Despise thou

Diuitias] *riches*,

Si] *sub. tu*] *vis*] *cupis*, If thou desire

Esse beatus] *foelix*, to be happie,

Animo] *secundum animum*, as touching the soule

Quas qui suspiciunt] *nam qui admirantur & magni faciunt eas*, For thei that esteeme, and regard them very muche,

[*Sub. illi*] *mendicant*] *in egestate viuunt*, thei liue in neede and pouertie,

Semper avari] *alwaies beyng couetous: quia nunquam satis habent, nunquam expleri possunt*. Because thei can neuer haue enough.

¶ *Si ad naturam viues, nunquam eris pauper*. Thou shalt neuer bee poore, if thou wilt liue accordyng to nature, *Hoc est, non secundum appetitum, sed secundum rationem, quæ est viuendi regula*: that is to saie: not accordyng to appetite and lust, and sensualitie, but accordyng to reason, whiche is the rule of life. *Nunquam eris pauper: Hoc est, iudicio tuo nunquam egebis*.

Commoda naturæ nullo tibi tempore deerunt:
Si contentus eo fueris, quod postulat vsus.

Ordo.

Commoda] *commoditates*, The commodities
Naturæ] *of nature, id est, res ad viuendum necessaria*, the thynges necessarie for the life,
Nullo tempore deerunt tibi] *nunquã te deficient*

shall

Shall neuer faile thee,
 Si fueris] *pro, eris*, if thou shalt be
 Contentus eo] content with that thyng,
 Quod vltus] *natura necessitas*, which the necessitie
 of nature,
 Postulat] *exigit*, requireth.

Cum sis incautus, nec rem ratione gubernes:
 Noli fortunam, quæ non est, dicere cæcam.

Cum] *sub. tu*] sis incautus] *si fueris imprudens*, If Ordo.
 thou be not circumspect
 Nec gubernas] & non regas, non administres, and
 doest not gouerne
 Rem] *sub. tuam*, thy goodes,
 Ratione] *prudentia*, with wisdom and discretiõ.
 Noli dicere] *ne dixeris*, Call thou not
 Fortunam] Fortune] *sub. (esse)* to be
 Cæcam] blinde,
 Quæ] *fortuna scilicet*, the whiche
 Non est] *sub. (caca)* is not blinde. *Quasi dicat.*
Noli culpam assignare fortuna, sed tuæ potius im-
prudentiæ.

ADMONITIO.

Dicere cæcam] *Hic est error Ethnicorum, qui fortunam esse deam putauerunt, eamque deam cæcā appellauerunt.*

Sic pecuniam dilige, ut nummorum forma non delecteris. Loue money in suche sorte, that thou be not delighted with shape or forme thereof.

C A T O N I S.

Dilige denarium: sed parcè dilige formam:
Quā nemo sanctus, nec honestus captat habere.

Ordo. Dilige]ama, Loue thou
Denarium]quemlibet nummum, any kinde of mo-
ney, sub. (propter usum tuum) for thy necessarie
use:

Sed dilige parcè]id est, caue nimium diligas. But
take heede thou loue not to muche,
Formam]speciem: sub. (eius) the beautie and fi-
gure of it.

Quam]formam scilicet. The whiche
Nullus sanctus]nullus homo integra vita, no man
of holie life,

Nec honestus]nec vir bonus, noz good man
Captat]cupit habere, desires to haue: Hoc est, ne-
mo vir bonus pecuniam querit propter nummo-
rum pulchritudinem, sed propter usum eius ne-
cessarium.

¶ In corporis valetudine ne parcas rebus tuis.

¶ Spare not thy goodes and money when thou
art not in good health of thy body.

Cū fueris locuples, corpus curare memento.
Æger diues habet nummos, se non habet ipsum.

A riche man which is sick is not his owne man
though he be full of money.

Ordo. Cū fueris]si tu eris. If thou shalt bee
Locuples]opulentus, aboundyng in riches,
Memento]fac memineris, see thou remember

Curare

LIBER. IIII.

Curare corpus] *valetudinem corporis* , to looke
and prouide for the good state of thy bodie.

[*Sub.nam*] diues] *sub.homo*] for a riche man

Æger] *egrotus*, beyng sicke,

Habet nummos] *habet quidem pecuniam* , hath
money.

[*Sub.sed ille*] *non habet seipsum* . But he hath not
hymself , that is to saie , he hath no pleasure of
hymself.

ADMONITIO.

Se non habet ipsum. *Hoc est, non est compos sui,
cū & corpore, & animo malè valeat: corpore
quidem propter morbum: animo autem si rebus
suis non utitur, nempe quòd auarus sit.*

¶ *A magistro si verbera tulisti, cur patris iram nō
feres.* If thou haue suffered the stripes of thy
maister, why wilt thou not suffer the anger of
thy father.

Verbera cūm tuleris discens aliquando magistri:
Fer patris imperium, cūm Verbis exit in iram.

Cūm tuleris] *passus fueris*. When thou hast suffered
Discens] *cūm disceres*, when thou didst learne,
Aliquando] *aliquo tempore*, when tyme was
Verbera magistri] *à magistro*, stripes of thy mai-
ster.

Fer [*sub. tu*] *patere* [*sub. a quo animo*] Suffer
gently

Imperium] the rule and gouernaunce

C A T O N I S

Patris [*sub. tui*] of thy father

Cum [*sub. ille*] exit in iram] quando tibi vehementer irascitur, when he is very angrie with thee.

Verbis] obiurgatione, aut reprehensione, with chiding wordes, that is to saie, in reprehending and blamying thee.

¶ Quicquid aggrediare, vide ne perdas operam, Whatsoeuer thou take in hand, take heed that that thou loose not thy labour. Hoc est, nihil aggrediare, nisi certam utilitatem prouideas. That is, attempt nothyng except thou foresee some sure profite and commoditie.

Res age, quæ profunt: rursus vitare memento,
In quibus error inest: nec spes est certa laboris.

30. Age [*sub. eas*] res] occupa te in ijs rebus agendis.
Occupie thy self in doyng those thynges.

Quæ] res scilicet, the whiche
Profunt] sunt utiles, are profitable.

Rursus] contrà On the contrarie parte

Memento] take heede

Vitare] cauere, to auoyde, and eschewe, (*sub. eas res*) those thynges

In quibus] rebus scilicet

Error] dubitatio

Inest] sita est, whiche haue a doubt: Hoc est: quæ dubia sunt, whiche are alwates doubtfull,

Nec] pro & non.

(*Sub. & in quibus*)

Spes

LIBER. IIII.

Spes certa laboris] *utilitas ex labore tuo.*

(*Sub. non*) est] and the which haue no sure hope of profite for thy labour.

¶ *Bis dat, qui cito dat.* He that giues quickly giueth twice, *h* is to say, he doth double pleasure.

Quod donare potes, gratis concede roganti;
Nam rectè fecisse bonis, in parte lucrosum est.

Unde illud. Beneficium dando accepit, qui digno dedit. He hath receiued a benefite which bestoweth one vpon a good man.

Concede] Graunt thou

Gratis] *liberaliter*, freely, that is to saie, without muche desirynge and attendynge

Roganti] *sub. homini*] *id est: ei qui à te petit*, to hym that asketh of thee,

[*Sub. id*] quod (*sub. tu*) potes donare (*sub. ei*) that whiche thou canst giue hym.

Nam rectè fecisse] *benefecisse*. For, to haue done well

Bonis] *sub. hominibus*, to good men, *id est, dignis* to them that be worthie,

Est lucrosum] *utile*, is a profitable thyng

In parte] *ex aliqua parte*, in some parte, that is to saie, after some maner.

ADMONITIO.

Quod donare potes, &c. *In eandem sententiam est illud Salomonis, Ne dicas amico tuo, uade, & reuertere, & cras dabo tibi, cum statim possis dare.*

G.v.

Gratis]

Ordo.

Gratis] *Non enim gratis dare videtur, qui se toties rogari permittit. Vnde illud: satis emptum est quod precibus constat.* That is bought deere enough whiche is bought with praiers.

¶ *Mali suspicio statim expedienda est.* A suspitiō of a mischeef must be searched out quickly.

Quod tibi suspēctū est, confestim discute quid sit: Nanque solent primò quæ sunt neglecta nocere.

Ordo.

Disdute] *exquire, examina, Enquire diligently*
 Confestim] *statim, & sine mora, without delaye,*
 Quid sit [sub.id] *hoc est, quid sibi id velit, what that thyng meaneth*

Quod est suspectum tibi, whiche is suspected to thee, *hoc est, de quo male suspicaris, of the which thou hast an ill suspicion.*

Nanque [sub.ea] *For those thynges*
 Solent nocere] *sibi damnum afferunt, doe often byrnyng hurte and damage*

Quæ neglecta sunt] *of the which we make no account*

Primò] *in principio, in the beginning.*

¶ *Venera libidine captus, ne gula indulgeas, If thou be giuen to Lecherie, flee Gluttonie.*

Cùm te detineat venéris damnósa volùptas:
 Indulgére gulæ noli, quæ ventris amica est.

Ordo.

Cùm damnosa voluptas veneris detineat te] *S*
venera libidine captus eris. If thou bee ouer
com

come with Lecherie

Noli indulgere] *cane indulgenter seruias*, giue not
thy self to too muche Gluttonie.

Quæ] *gula scilicet*.

Est amica ventris] *valde amatur à ventre*. The
whiche is welbeloued of the bellie: *quia scilicet*
eum saginat, that is to saie, because she fattens
hym.

¶ *Malus homo omni bellua perniciosior*. (sub. est)

A wicked man is worse then any beast.

Cum tibi proponas animalia cuncta timere:
Vnum hominem tibi præcipio plus esse timendum.

Cum] *sub. tu*] proponas tibi] *quamuis tibi persua-*
deas. Although thou thinke in thy fantasie,

Timere] *formidare*, to feare

Cuncta animalia] *omnes feras*, all wilde beastes:

[*Sub. tamen ego*] præcipio] *suadeo tibi*, yet neuer-
thelesse I counsell thee,

Vnum hominem] *solum hominem*.

Esse timendum tibi] *id est, à te*.

Plus] *magis quam scilicet*, cetera omnia animalia,
that thou oughtest to feare one man, more then
all brute beastes.

¶ *Est parum robustum esse nisi sapias*. It is a small
thyng to be a strong man, if thou be not wise.

Cum tibi præualidæ fuerint in corpore veres?

Fac sapias: sic ru poteris vir fortis haberi.

Cum

Cum vires prauvalidæ fuerint tibi in corpore] *id est si robustus eris.* If thou be a strong man, and sturdie,

Fac sapias] *da operam, ut tu sapias.* See that thou be a wise man, see thou get wisdom.

Sic] *ita, euen so*

Tu poteris haberi] *existimari,* thou maiest be deemed and counted

Vir fortis] *magnanimus,* a valiaunt man.

¶ Si laboras, amicum accerse. If thou bee in neede, call thy freende to helpe thee.

Auxilium à notis pétito, si fortè laboras.

Nec quisquā melior medicus quàm fidus amicus.

Ordo. Petito] *sub. tu*] Aske thou

Auxilium] aide and helpe

A notis] *ab amicis,* of thy freendes:

Si forte] if by chaunce,

[*Sub. tu*] laboras] *versaris in periculo, aut alia necessitate,* if thou be in daunger, or other neede.

Nec quisquam] *id est nemo (sub. enim est)*

Melior medicus] *sub. animi*] *id est consolator.* For there is no better spirituall Phisition, that is to saie, a comforter

Quàm fidus amicus] *sub. est,* then a true and faithfull freende is.

Cum sis ipse nocens, moritur cur victima pro te?
Stultitia est morte alterius sperare salutem.

Cur]

Cur] Why?

Victima] *animal quod immolatur*, the beast that is sacrificed,

Moritur, dieth

Pro te] *pro pœna tua*, for thy punishment or satisfaction:

Cum ipse] *tu ipse*

Sis nocens] *author criminis*, non autem victima.

Seeing thou thy self, art the offender, and not the beast.

Sperare] *sub. enim* salutem. For, to looke for saluation, and deliuerance,

In morte alterius] in the death of an other thyng, *ut puta victima*, that is to wit, of a beast which is sacrificed.

Est stultitia] *dementia*] Is a follic and madnesse.

ADMONITIO.

Cum sis ipse nocens, &c.] *sensus est*, stultum est quempiam pro suo crimine animal immolare, cum ex eo sacrificio, nulla salus, aut satisfactio speranda sit. Hæc autem fuit ethnicorum superstitione.

Amici ex moribus, non ex censu deligendi] *(sub. sunt)* Friends must be chosen, according to their behauour, and not accordyng to their riches.

Cum tibi vel socium, vel fidum quæris amicum:
Non tibi fortuna est hominis, sed vita petenda.

Cum] *quando*. When

[Sub.

Ord.

[*Sub. tu*] *quæris*] thou seekest and lookest for,
Tibi] for, thee: that is to saie, for thy freendship,
Vel socium] either a companion,
Vel amicum, or a freende
Fidum] *fidelem*] faithfull, and true.
Fortuna hominis] *id est, eius*.

Non petenda [*sub. est*] *tibi*] *id est, appetenda à te*:
Sed vita] *sub. eius est petenda tibi*. *Hoc est, non de-*
bes appetere societatem eius propter diuitias, sed
propter bonos mores. Thou ought not to desire
 his freendship, for his riches, but for his good
 conditions, for his vertues, for his good life.

¶ Quæsitis utere parçè] *Hoc est, citra auaritiam &*
luxuriam. Spende thy goodes moderately:
 that is to saie, neither coueteously, nor exces-
 siuely.

Vtere quæsitis opibus: fuge nomen avari.
Quid tibi diuitiæ profunt, si pauper abundas?

To what purpose serue thy riches, if thou bee
 pooze in thyne aboundaunce: that is to saie, if
 thou neede that, whereof thou hast enough:

do. *Vtere opibus*] *diuitijs*.

Quæsitis] *partis: sub. (tibi)* Take the vse of thy
 goodes whiche be gotten.

[*Sub. sed*] *fuge*] *fac ut vites*. But see thou shunne
Nomen] *notam*, the vice, and fault

Auari] *sub. (hominis)* of a couetous man, that is
 to saie, take heede thou be not couetous.

Quid]

Quid] *in quo.*

Diuitiæ] *sub. (tua)*

Profunt tibi] *conducunt, conferunt,* What doe thy riches profite thee, to what ende serues thy goodes?

Si abundas pauper] *si tu es pauper in abundantia tua.* If thou bee poore in thyne aboundaunce
Hoc est, si eges in tanta rerum copia, quia scilicet is uti non audes. If thou haue scarcitie in thyne aboundance of goodes, that is to witte, because thou darest not vse them.

ADMONITIO.

Quid tibi diuitiæ, &c. *Quasi dicat, Frustra parasti diuitias, si uti non audes: sub. (illis.)* In vaine hadde thou gotten thy riches, if thou dare not vse them. *Unde prouerbiū, Tam deest auaro quod habet, quā quod non habet.* The couctous man lacketh as well that he hath, as that whiche he hath not.

Vis famam tueri? *Noli amare voluptates.* Wilt thou haue a good reporte? See that thou loue not carnall pleasures.

Si famam seruare cupis, dum viuis, honestam:
 Fac fugias animo, quæ sunt mala gaudia vitæ.

Si cupis] If thou desire,

Seruare] *tueri,* to keepe,

Honestam famam] *bonum nomen,* good report, a good renoune,

Ordo.

Dum

Dum viuis] *in omni vita tua*, whilest thou liuest
that is to saie, duryng all thy life:

Fac] *sub. vt*] *fugias*] *cura vt caueas*, See thou a
uoyde,

Animo] *pro (ex animo) id est. studiosè*, with all di
ligence,

[*Sub. ea*] *quæ sunt mala gaudia vitæ*] *inhonestas
& perniciosas corporis voluptates*, the wicked
pleasures of the fleshe: *vt gula & veneris*, as of
Gluttonie and Lecherie.

ADMONITIO.

Quæ sunt mala gaudia vitæ] *mala gaudia pro vo
luptatibus posuit: vt apud Vergilium. Et mala
mentis gaudia.*

¶ *Senectutem, quamuis interdum delirantem, ne
irriseris. Moeke not olde age, although it dote
sometyme.*

Cum sapias animo, noli irridere senectam.

Nam quicunque senet, sensus puerilis in illo est.

Ordo.

Noli irridere senectam] *ne irrideas senectutē. Hoc
est, senes ipsos: sub, (licet eos delirare interdum
videas. Moeke not olde age, that is to say, olde
men: although thou see them dote sometyme.*

Cum] *sub. tu*] *sapias animo*] *quamuis animi sensus
naturali vigias*, Although thou haue good na
turall vnderstandyng,

Nam sensus puerilis in illo est] *sub. (homine) id est
habet sensum puerilem. For he hath a childlike
vnder*

understandyng,

Quicumque] *quisquis*, whosoever

Senex] *senex est*, is an old man, *Hoc est, omnis homo senio confectus, quadam modo repuerascit: id est, pueri more desipit*. Every man that is very old, is in a maner become a childe againe: that is to saie, doteth as a childe.

¶ *Divitiis multis casibus pereunt: ars perpetua est.*
Riches be lost by many chaunces: but cunning and learnyng are continuall.

Disce aliquid: nam cum subito fortuna recedit,
Ars remanet: vitamq; hominis non deserit unquam.

Disce aliquid] *aliquam*, seu *vivendi rationem*.
Learne some arte, that is to saie, some science or meane to live.

Nam cum] For when
Fortuna] *fortuna bona*, the goodes of Fortune,
Recedit] *recedunt, abeunt, & pereunt*, depart and be lost.

Subito] *repente*, sodainly:
Ars] *vivendi ratio*, the knowledge and meane of liuyng.

Remanet] *pro permanet: sub. (cum ipso homine)*
continueth with a man,

Qua] *pro (et)*
[*Sub ea*] non deserit unquam] *nunquam relinquit*
and neuer leaueth or forsaketh,
Vitam hominis] the life of man.

Hj.

¶ Ex

Ordo

¶ *Ex verbis ferè mores cognoscuntur.* Commonly
by the wordes men are knowne, that is to saie,
their maners.

Prospicito tecum, tacitus, quid quisque loquatur.
Sermo hominum mores & celat, & indicat idem.

Hoc est, modò celat, modò indicat. The talke of a
man, sometyme couereth, and sometyme ope-
neth his conditions. Vnde Seneca. *Imago ani-*
mi sermo est. Qualis est vir, talis oratio.] *sub.*

H (*cuius est.*) The speeche is the Image of the
mynd: of what sort the mā is, such is his talke.

Prospicito] *sub. tu*] *diligenter vide, & perpende,*
Harke well, and take diligent heede.

Tecum] *apud te ipsum*, with thy self,

Tacitus] keepyng silence,

Quid quisque loquatur] *dicat*, what euery man
saieeth: that is to saie, the talke of euery man.

Qualis sit uniuscuiusque sermo.

[*Sub.*] *nam*] *etenim.* For

Sermo] *sermonis qualitas*, the speeche, that is to
saie, the maner of speakyng

Hominum] of men,

Celat] *occultat.* hideth,

Et idem] *ipse, sermo scilicet*, and the same

Indicat [*prodit, aperit, patefacit*, discovereth, she-
weth, and bewraieeth

Mores] *sub. (eorum)* their conditions. *Hoc est,*
homines, aut tacendo mores suos dissimulant, aut
loquendo

loquendo aperiant, Men either with keeping silence, keepe close their conditions, or els with speakyng open them.

¶ Omni arti adhibenda est exercitatio. Exercise must be had in euery arte and science, that is to saie. Wee must practyse our knowledge least we forget it, and daillie to encrease it. H

Exerce *studium*, quamuis percéperis artem.
Vt cura ingenium, sic & manus adiuuat vsum.

Exerce *sub. tu* *studium* *frequens esto in studio* Ord
tuo. Continue muche in studie

Quamuis *licet*

[Sub. tu] perceperis *perdidiceris*, although thou haue perfectly learned

Artem *the art & knowledge which thou studiess.*
Hoc est, quamuis tu sis in arte tua doctissimus.

Although thou bee very skilfull in thyne arte.

Vt *quemadmodum*, Euen as

Cura *studie*

Adiuuat ingenium *id est, confert ingenio* (*sub. hominis*, aideth and helpeth the wit of man

Sic & *ita etiam*. So also, so likewise

Manus *actio, exercitatio*, Manuall exercise

[Sub. adiuuat] vsum *conducit vsui*, is an aide and an helpe to the vse whiche a man hath in any arte, that is to saie, in learnyng euery daie.

Multū venturi ne cures tempora fati.

Non mortem metuit, qui scit contemnere vitam. H

H. is.

He

He feareth not death whiche esteemes not life.
[Sub. tu] ne multum cures tempora fati venturi]
mortis futura : hoc est ne magnoperè sis sollicitus
de tempore mortis Be not to carefull or fearful
for the tyme of death to come,

[Sub. is] non metuit] *non timet*, he feareth not
Mortem] death

Qui scit] whiche knoweth

Côtemnere vitam] *Sub. suam*] to contēne his life.

¶ *Discamus à doctis: doccamus indoctos.* We must
learne of learned men, & teache the vnlarned.

Disce, sed à doctis: indoctos ipse doceto:
Propaganda etenim rerum doctrina bonarum.

The knowledge of good things must encrease.

do. Disce] Learne thou,

Sed] (*sub. disce*)

A doctis [*sub. hominibus*] but learne of learned
men:

[Sub. ac] ipse] *tu ipse*, and thou thy self

Doceto, teache

Indoctos [*sub. homines*] the ignoraunt, *postquam*
scilicet didiceris. After that thou hast learned,

Etenim] *namque*, for

Doctrina] *scientia*, knowledge and learnyng

Rerum bonarum, of good thynges

Propaganda] *sub. est*] *id est, ditari & multiplicari*.
debet, ought to be encreased,

Multum scilicet docendo, that is to witte, with
teachyng

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teachyng one an other.

ADMONITIO.

Indoctos ipse doceto] *In hanc sententiam quintilianus ait , To this same purpose Quintilian saith, Optimum proficiendi genus est, docere quæ didiceris. The best waie to profite, is to teache that whiche thou hast learned.*

¶ Ut rectè valeas , modicè bibeto . To preserve health drinke moderately.

Hoc bibe quod possis, si tu vis vivere sanus.
Morbi nanq; mali causa est quandòque, voluptas.

Bibe[*sub. tu*] hoc quod possis(*sub. ferre*) Drinke Or
as much as thou canst beare and no more. *Hoc est, quod natura tua postulat , as muche as thy nature requireth, quasi dicat, ne bibas supra vires. Drinke not more then thou art able.*

Si tu vis vivere] if thou wilt liue
Sanus] in good health.

Nanq; voluptas] *sub. corporis*. For the pleasure of
the bodie, and carnall delight

Est causa] is the cause

Quandoque] *interdum*, sometyme

Morbi mali] *id est, maximi*, of greate sicknesse.

ADMONITIO.

Morbi nanque mali] *unde Horatius. Sperne voluptates: nocet emptæ dolore voluptas.*

Quandoque] *in antiqua lectione fuit (quæcūque) ut sit quæcunque, pro quolibet.*

H. iiij.

J Lexi-

C A T O N I S.

I *Leuitatis videtur, damnare quod alias probaueris.* It is þ property of vncōstancie to dispraise that, whiche at other tymes thou hast praised.

Laudaris quodcūq; palam, quodcūq; probaris:
Hoc vide ne rursus leuitatis crimine damnes.

o. Quodcunque] *quicquid*
[Sub. tu] laudaris, pro laudaueris. What thyng so euer thou hast praised.

[Sub. &] quodcunque probaris] *probaueris.* And what thyng soeuer thou hast allowed

Palam] *in propatulo*, openly, and before all men,

Vide] *sub tu* *eane*, take heed

Ne rursus] *contra*.

Damnes] *vituperes*

Hoc] *eam rem*. that contrarily thou blame not the same,

Crimine leuitatis] *vitio inconstantia*, through the fault of inconstancie and lightnesse.

I *In secunda fortuna, timendum: in aduersa, sperandum.* In prosperitie wee must feare, and in aduersitie we must hope.

Tranquillis rebus: quæ sunt aduersa caueto:

Rursus in aduersis, melius sperare memento.

do. Caueto] *sub. tu* *prouide*. Take thou heed, foresee,
[Sub. in] rebus tranquillis] *in secundis*, *scu* *prosperis*, in thy prosperitie,

[Sub. ea] quæ sunt aduersa] *res aduersas*, the aduersities

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uerſities (*ſub. qua tibi poſſunt accidere*) whiche
maie happen and chaunce to thee.

Rurſus] *contra*. Contrariwiſe

Memento [*ſub. tu*] remember thou,

Sperare melius] *pro bene*, to hope well: *id eſt bo-
nam ſpem, & animū habere*, to haue good hope
and comforte,

In aduerſis] *ſub. (rebus)* in aduerſitie.

[*Senescendo ſemper addiſcendum*] *ſub. (eſt nobis.)*

Senescendo, id eſt, dum ſeneſcimus. Wee muſt al-
waies learne while we ware olde.

Studio creſcit ſapientia. Wiſedome encreaſeth
with ſtudie. H

Discere ne ceſſes: cura ſapientia creſcit.

Rara datur longo prudentia temporis uſu.

In long tyme groweth greate wiſedome, Cer-
tiſſima igitur ac breuiſſima ad ſapientiam via,
eſt doctrina. Therefore the ſureſt and ſhorteſt
waie to get wiſedome, is learnyng.

[*Sub. tu*] ne ceſſes diſcere] *ſub. (aliquid)* Cease
not to learne ſomethyng.

[*Sub. quia*] ſapientia] *rerum cognitio*. For, wiſe-
dome, that is to ſay, the knowledge of thinges,
Creſcit] *augetur*, encreaſeth and groweth,

Cura] *aſſiduo ſtudio & labore*, by ſtudie and dayly
labour.

Prudentia] *ſub. autem*] *datur*] *acquiritur: ſub. (ho-
mini.)*

Orde.

C A T O N I S

Rara] *admodum parua*, But one getteth but little wisdom and knowledge,
 Longo usu temporis] by long vse of tyme, *sub sine studio*:) that is to saie: In very long tyme, one is not wise without studie.

A D M O N I T I O.

Cura sapientia crescit.] *Proprie sapientia, longe aliud est, quam prudentia: sed hoc in loco sapientia pro prudentia accipitur.*

Rara datur.] *Quidam sic accipiunt: rara, id est, singularis & excellēs: qualis scilicet in raris (id est, paucis hominibus reperitur.*

Prudentia temporis usu] *Prudentia, est multarum rerum cognitio, usus, & experientia.* Prudence is to haue knowledge, vse, and experience of many thynges.

¶ *Lauda parcè.* Praise moderatly, that is to saie, take heede to praise an other.

Parcè laudato: nam quem tu saepe probaris, Vna dies, qualis fuerit, monstrabit, amicus.

In eandem sententiam Seneca. To the same purpose Seneca saith, *Neminem citò laudaueris,* Praise no man rashly, be not hastie to praise an other.

Ordo. Laudato] *sub tu*] *sub. (quempiam)* Praise thou a man,

Parcè] *modicè, mediocriter, meanely.* Hoc est, ne quē laudaueris effusius. Thou maiest not praise one

one to muche.

Nam una dies] *aliquid tempus*. Time þ wil come
Monstrabit] *declarabit, patefaciet*. will shewe and
give knowledge, and open

Qualis amicus] what manner a freende

[*Sub. ille*] *fu erit* he hath been,

Quem tu saepe probaris] *probaueris, laudaueris,*
commendaueris, whiche thou hast commended.

¶ Quod nescis, *discere ne pudeat*. Bee not ashamed
to learne that thou knowest not. H

Ne pudeat, *que nescieris, te velle doceri.*

Scire aliquid, *laus est: pudor est, nil discere velle.*

Ne pudeat] *sub. te* *ne verearis*. Be thou not asha- Ordo
med,

Te velle doceri] to be willyng to learne: *sub. (ea)*
those thynges,

Qua] *sub. tu* *nescieris* *pro nescies, ignorabis*. which
thou knowest not.

[*Sub. nam*] *scire aliquid*] For, to know something
Est laus] *laudabile, & honestum* is laudable, that
is to saie, is a good and verteous thyng.

[*Sub. sed*] *velle nil discere* *nō velle discere aliquid*,
But to be unwillng to learne any thyng,

Est pudor] *res pudenda, & turpis*: that is a shame,
that is to say, an dishonest and shameful thing.

Unde Horatius.

Cur nescire pudens prauè, quàm discere malo?

¶ Ex venere & vino ferè lis oritur. Of Lecherie

¶ v.

and

C A T O N I S.

and to muche drinkyng of Wine, strife doeth
commonly rise.

Cum Venere & Baccho lis est, & iuncta voluptas.
Quod lautū est, animo complectere, sed fuge lites

do. Lis] *iurgium & contentio*, Strife, contention,
Et voluptas] and carnall pleasure:

Est iuncta] *coniuncta*, Is ioyned

Cum Venere] *cum amore Venereo*, in carnal loue,
[Sub. &] cum Baccho] *pro (vino) id est, vini usu*,
and with the vse of Wine. *Hoc est, habent qui-*
dem illa duo voluptatem: sed ex his ferè lis sequi-
tur. It is truthe that there is pleasure in these
two thynges, but for the most parte, strife and
brawlyng come thereof.

[Sub. Itaque tu] *complectere animo*] *id est, ama*.
Therefore loue thou,

[Sub. id] *quod est lautum*] *honestum*, that thyng
whiche is honest, *sub. (in illis rebus)* in those
thynges.

Sed fuge lites] *sub. (qua inde oriūtur)* But auoyd
the debates & cōtentions, which come thereof.
¶ *Tristibus & tacitis raro fidēdum*. We must not
trust to much, men that be alwaie sad & silent.

Demissos animo, ac tacitos vitare memento.
Qua flumē placidum est, forsan latet altius vnda.

Ordo. Memento] Be myndfull
Vitare] *cauere*, to eschewe,

[Sub.

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[*Sub homines*] demissos animo [*natura tristes*], me
whiche are naturally sad:

Ac] *pro* (&)

Tacitos] *semper tacentes*, & *consilium dissimulan-*
tes, men that bee silent: that is to saie, whiche
speake not a worde, and alwaie hide their se-
cretes and counsels.

Vnda] *aqua*, The water

Latet] lieth hid

Forſan] *fortasse*, perchaunce

Altius] *profundius*, more deepe (*sub, tibi*) there

Qua] *pro ubi*, where.

Flumen est placidum] *fluvius est tranquillius*, the
Riuer is quiet, that is to saie, where it runneth
softly.

Cum tibi displiceat rerum fortuna tuarum:

Alterius specta, quo sis discrimine peior.

Cum] *quando*, When

Ordo.

Fortuna] *conditio*, the estate

Rerum tuarum] *bonorum tuorum*, of thy goodes

Displiceat tibi] *pro displicebit*, shall displease thee
and anger thee. *Hoc est cum videbis te non esse*
contentum tua sorte. When thou shalt see thy
self to be miscontented with thy estate:

Specta] (*sub. tu*) *contemplare, considera*, Consider
thou, and wey in thy mynde,

[*Sub. fortunam*] *alterius*] *id est, aliorum*, the estate
of other men,

Quo

C A T O N I S

Quo discrimine] *qua differētia*, in what differēce
 [Sub.tu] sis peior] *deterior*, & minus fortunatus,
 thou art lesse happie (*sub. quam alij*) then other
 men. *Hoc est, compara tuam sortem cum aliena:*
& reperies multos te esse infeliciores, ideoq, tibi
aequo animo ferendū esse. Make comparison of
 thyne estate with the state of other men, & thou
 shalt find y many mē are more vnfortunate the
 thou, and therefore thou must suffer patiently.
¶ Ultra vires nihil ag grediendum. No enterpryse
 is to be taken in hande aboue our habilitie.

Quod potes, id tenta: nam littus cāpere remis.
 Tutius est multò, quàm velum tēdere in altum.

Ordo. Tenta] *ag gredere*. Take in hande
 [Sub.id] quod [sub.tu] potes] *sub. efficere*, that
 whiche thou art able to byng to passe.
 Nam carpere remis littus]. *id est, remis vt endo na-*
uigare secus littus. To rowe by the sea stronde
 Est multò tutius] is muche more saufer,
 Quàm tendere velū] then to spread abroad y sail
 In altum] toward the deepe sea.

Contra hómīnem iustum, noli contendere prauū
 Semper enim Deus iniustas vlciscitur iras.

Ordo. Noli contendere] *caue ne contendas, ne litiges*,
 Take heede thou striue not
 Prauē] *iniquē & maliciōsē*] peruersly and ma-
 riously

Contra hominem iustum] *aduersus virum bonum*
against a good man.

Deus enim semper vlciscitur] *punit*. If or God doth
alwaie punishe and reuenge

as iniustas] *lites iniquas*, vniust contentions, that
is to saie, which are contrary to right & reason.

ADMONITIO.

Contra hominem iustum, &c. *Rectè quidem dictum, sed non satis: Nunquam enim est prauè contendendum, nedum cum iniusto: imo, si Christum audimus, nullo modo est cõtendendum, hoc est, neque iustè neque iniustè.*

¶ Si diuitia tibi contigerint gaude: si erepta fuerint ne torquearis, If thou haue goodes reioyce. If thou lose them be not greeued.

Ereptis opibus noli mœrere dolendo:

Sed gaude pótius, tibi si contingat habere.

Noli mœrere dolendo] *Ne sis mœstus & dolens*, Ordo.

Be thou not sad and sorrowfull,

Opibus ereptis] *sub. tibi* id est, si diuitia casu aliquo tibi erepta fuerint, if by any chaunce of Fortune thou loose thy goodes.

Sed gaude potius] But rather reioyce thou

Si contingat tibi habere] *sub. opes*, if thou happen to haue riches.

Est iactura grauis, quæ sunt, amittere damnis.

Sunt quædam, quæ ferre decet patienter amicum,

Sensus est. Grauis quidē iactura est amittere damnis

nis ea, quæ sunt nobis, id est nostra bona. Jam tu-
men damna quædam ab amicis illata, quæ ferre
equo animo debemus.

Iactura [sub. quidem] gravis est] id est, maxima,
True it is, y^t it is a great losse & heauy to beare,
Amittere] sub. ea] quæ sunt] sub. nobis, id est, quæ
habemus, to loose that whiche we haue. Hoc est,
bona nostra, our goodes

Damnis] by dammages and other mishaps.

Quædam] sub. tamē] sunt] sub. damna] Yet there
be some damages,

Quæ] damna scilicet.

Decet amicum patienter ferre] sub. ab amico suo,
id est, quæ amicus ab amico, a quo animo ferre
debet, y^t whiche damages one freend ought pa-
ciently to suffer of his freend. Ac si diceret. Si
amicus damnū tibi in rebus per imprudētiā de-
derit, nō idcirco debes ab eius amicitia discedere.

Est iactura, &c. Ordo triuialis est hic.

Amittere damnis] ea] quæ sunt nobis, est quidem,
iactura gravis, tamen damna] quædam sunt,
quæ, &c.

¶ Non est sapientis, diuturnæ vitæ considerare. It is
not a wise mans propertie to trust to lōg life.

Ordo. Tempora longa tibi noli promittere vitæ.
Quocūque ingrederis, sequitur mors corpus
vmbra.

In hanc sententiam Martialis. To this effect
the

the Poet Martiall saith.

Non est, crede mihi, sapientis dicere. Vinam,

Sera nimis vita est crastina: vine hodie,

Noli promittere tibi] ne tibi ipsi promiseris . Promise not to thy self

Tempora longa vitæ] temq̃us longa vita , tyme of long life. (Hoc Est)

ne fidas vitæ diuturnitati , trust not the length of long tyme of life

[Sub. nam] quocunque ingrederis] in quemcunque locum eas, quocunque te vertas, which waie soeuer thou goe , and to what side soeuer thou tourne

Mors sequitur [sub. te] death followeth thee

Ut] quemadmodum, euen as

Vmbra] sub. sequitur,

Corpus] the shadow followeth the body, whether soeuer it goe.

Thure Deum placare: vitulum sine crescat aratro.

Nec credas placare Deum, dum cæde litatur.

Placa [sub. tu] Deum] Pacifie God,

Thure] with incence. *Hoc est, ut Deum places, illi thure sacrificia ,* to appease God make sacrifice and oblation of incence vnto hym.

[Sub. &] sine vitulum [sub. ut ille] crescat aratro]

ad usum aratri. Hoc est, noli mactare vitulum,

sed permitte illum crescere ad arandum . Kill

thou not a Calfe for sacrifice, but suffer hym to growe

Ordo.

growe to labour.

Ne credas] *ne putes*

[*Sub. aliquem*] placare Deum] Thinke not that any man appeaseth God.

Dum litatur] *dum sacrificatur (sub. ei)* when one doeth sacrifice to hym,

Cede] *id est occisione*] with the slaughtering (*sub. animalium*) *id est, mactando & immolando illi animalia*, with killyng beastes to offer in sacrifice to hym.

. A D M O N I T I O .

Thure Deum placa, &c. Ne ipso quidem thure placatur Deus: sed ex veteris testamenti ritu hoc institutum seruauit ecclesia: quod ipsum tamē ad aliam significationē referri debet. Neq; enim putes omnipotentē Deū mādere, vt sibi thus ex Arabia deferatur: sed hoc est thus, quod Deus à nobis sibi quærit offerri, atq; ex quo suauitatis odorem capit, nimirum preces ex fide non ficta, & corde puro, & conscientia bona, ex quibus vere Deus suscipit fragrantiam suauitatis, ijsque propriè delectatur, & placatur iratus.

¶ *A potentibus læsus dissimula.* If thou bee hurt of mightie men, dissemble as thou had no hurt.

Cede locum læsus fortunæ, cede potēti.

Lædere qui potuit, prodēsse aliquando valebit.

He that hath power to hurt, will be able to do good, that is to saie, when tyme shall serue.

Ordo. Cede locum] *noli resistere.*

Fortunæ] *homini fortunato, id est, diuiti.*

Læsus] *sub. ab illo*) *id est, quamuis te læserit.*

Cede]

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Cede] *inquam sub.*] potenti] *sub. homini.*

[*Sub. etiam laesus ab illo.* Resist not a riche man or
a mightie mā although he haue doeu thee wꝛōg

[*Sub. nam is*] valebit] poterit. For he will bee able
Prodesse] *sub. tibi,* to profite thee

Aliquando] *aliquo tempore future,* sometyne, that
is to saie, sometyne to come

Qui potuit, whiche was able

Lædere] *sub. te*] *id est, tibi nocere,* to hurte thee, to
doe thee wꝛōg.

¶ *Si quid peccaueris, te ipse statim accusa.* If thou
haue committed any faulte, by and by accuse
thou thy self.

Cùm quid peccaris, castiga te ipse subinde,
Vulnera dum sanas, dolor est medicina doloris,

In healing woundes, grieve byngeth remedy.

Cùm peccaris quid] *cùm in aliquo peccaueris.*

Ord

When thou hast offended in any thyng,

Castiga] *sub. tu*] ipse te] argue reprehende, repproue
and reprehende thou thy self,

Subinde] *statim,* incontinently after.

[*Sub. nam*] dum] *sub. tu*] sanas] *dum quis sanat.*

For when one doeth heale

Vulnera] woundes,

Dolor est medicina doloris] greefe byngeth re-
medie of greefe, [*sub. agroti.* of the patient.

¶ *Quasi dicat, Vulnus sine dolore nō sanatur, quin
etiā eò meliora sunt medicamēta, quò acerbiora.*

I.j.

¶ *Diurne*

C A T O N I S

¶ Diuturna consuetudinis amicum, quamuis immutatum, ne unquam vituperes. Neuer dispraise a freend of long continuance, although he bee chaunged.

Damnaris nunquā post longū tempus amicum; Mutauit mores, sed pignora prima memento,

Tu sub. [nunquam damnaris] pro damnaueris, id est, ne unquam vituperes.

Amicum post longum tempus] eum qui longo tempore tibi amicus fuit, Neuer speake ill of hym that hath been thy freend long tyme;

[Sub. nā tametsi ille] mutauit mores] for although he hath chaunged his conditions.

Sed] pro (tamen)

Memento] meminisse debes.

Pignora prima] pristini amoris vinculum. Neuer thelesse, thou must remember the bonde of thy first loue.

¶ Ut sis charus omnibus, esto gratus officijs. That thou maiest bee beloued, bee thou thankfull to thy benefactours: Ingratus enim, omnibus est odio. for an vthankfull man is hated of all mē.

Gratior officijs quò sis, imago charior esto.

Ne nomen subeas, quod dicitur officiperda,

Quo] sub. tu] sis] id est, vt sis, that thou maiest be Gratior officijs] sub. (in te collatis, the more thākefull, for the benefites bestowed on thee.

Esto

LIBER. IIII.

Esse charior magis] *pro (magis) id est, potius: Hoc est, ab eo cui beneficia debes, stude potius amari: sub. (quàm ipsa beneficia referre.)*

Ne] *sub. tu*] lubeas] *Least thou encurre*

[*Sub. id*] *nomen, that name,*

Quod] *sub. vulgo*] dicitur] *whiche commonly is called,*

Offici perda] *id est, homo in quem perditur officiũ,*
A man on whom a benefite bestowed is lost.

ADMONITIO.

Gratior officijs quò sis, &c. Obscura quidẽ est huius vesiculi sententia : sed tamen hæc videtur esse: vt gratus habearis apud eum, qui in te beneficium contulit hoc est, vt certius agnoscat te & memorem & gratum esse, nec te ingratum existimet) da operam potius vt ameris ab eo, quàm vt ei gratiam referas. Nam si retuleris gratiam, iam nihil ei debere videberis, atque ita se abs te contemni putabit: quod quidem est homini liberali molestissimum. Non enim solet in te conferre beneficium nisi qui te amat. Quod si amat, vult abs te quoque redamari: hoc est, cupit vt se mutuo diligas: neque aliud, si verè liberalis est in remunerationem postulat. Non potes autem illi manifestius amorem tuum patefacere, quàm si des operam semper vt amaris ab eo. Neque enim dubitabit, quin se ames, qui tã studiose queras ab eo: diligi. Exempli gratia ponamus, aliquid manifestius. Qui captus est amore mulieris, omnino studet ei placere vt ab ea redametur. Et mulier quidem id animaduertens, non ignorat ab illo se amari: siue amet illa, siue non amet. Hoc igitur est, quod hic dicitur. magis charior esto: id est, stude potius amari ab eo, cui beneficium debes, quàm, &c. Amaberis autem si modis omnibus (absit tamen adu'atio omnis, & assentatio) laborabis, vt illi placeas: si debere te ostendes: si cauebis offendere. *Ne nomẽ subeas, &c.* Nullus enim ve-

C A T O N I S

rius dici ingratus potest, quàm qui non amat pro beneficio, Nam multi quidem referre possunt officijs gratiam: at qui verè ament, quàm paucos inuenias. Vnde & benignissimus ille cœlestis pater, pro suis omnibus in nos beneficijs nihil aliud, nisi amorem exigit,

Quod dicitur.] Ita locutus est autor, significare lectori volens, hanc vocem (officiperda) vulgarem esse, nō merè Latinam. Verisimile est enim fuisse eo tēpore triuiale nomen, quod per cōuiuiū vulgus in hominem ingratum vsurpabat. Est autem (officiperda) nomen, ita factum, vt (frugiperda) apud Plinium lib. 16. cap. 26.

¶ Si suspiciosus fueris, semper eris miser. If thou be suspicious, thou shalt be alwaie wretched, that is to saie: thou shalt neuer be quiet in mynde.

Suspectus caueas, ne sis miser omnibus horis:

Nam timidis & suspectis aptissima mors est.

Ordo. [Sub. fac tu vt] caueas spectus] vt fugias suspitiones, See that thou eschewe suspicions, that is to saie: take heede thou be not suspicious.

Ne sis miser] infœlix.

Omnibus horis] semper. Least thou bee wretched alwaie and miserable, vt pote semper viuens in metu, & solitudine: that is to saie: alwaie liuyng in feare and care:

Nam mors] for Death

Est aptissima] maximè conueniens, is most fitt

Timidis] meticulosus: sub. (hominibus.)

[Sub. &] suspectis] suspiciosus, for fearfull and suspicious people: Hoc est, eiusmodi homines sunt morte dignissimi, qui semper in alicuius periculi timore aut suspicione viuunt: that is to say: such people

people are worthie to dye, whiche liue alwaie
in feare, and suspition of any daunger. *Nun-*
quam enim possunt incunde viuere, cum semper
timeant. For thei can neuer liue pleasauntly,
because thei doe alwaie feare.

A D M O N I T I O.

Suspectus caueas.] *Suspectus pro (suspiciones) me-*
tri causa posuit. Sic & in secundo versu) suspectis
pro (suspiciosus,)

Ne sis miser omnibus horis.] *Nam (ut Iustinus*
ait) Nulla est metuentibus requies. For as Ju-
stine saieyth: fearfull people haue no rest.

In seruis tractandis, homines esse memineris. In
handlyng of the bondmen, remember that thei
be men, as thou art.

Cum seruos fueris proprios mercatus in usus:
Et famulos dicas: homines tamen esse memento.

Cum] sub. tu] mercatus fueris] quamuis emeris,
Albeit thou haue bought
Seruos] homines serua conditionis, bondmen, that
is to saie: men of seruite estate.

In usus proprios] in usum tuum. For thyne owne
uses: that is to saie, to serue thee.

Et [sub. cum tu] dicas] & quamuis illos appelles.

And although thou call them
Famulos] varlets, pages, and slaues.

Tamen memento [sub tu eos] esse homines] quasi
dicat non pecudes: ideoque abs te non serino, sed

humano more tractandos esse. Neuthelesse, remember that thei be men, and not brute beasts, and therefore, that thou ought to deale with them, not as beastes, but as with men.

ADMONITIO.

Marcatus fueris] *Hoc dicit ex more antiquorum, qui seruos, & vendere, & emere solebant.*

Occasionem rei commodæ ne pratermittas. Let not opportunitie of that, that is profitable for thee be lost.

Quamprimùm rapienda tibi est occasio prima: Ne rursus quæras, quæ iam negléxeris ante,

Ordo. *Occasio priua] quæ primùm tibi oblata fuerit. The first occasion that profereth it self to thee.*

Est rapienda tibi] Is to be taken of thee,

Quamprimùm] statim, out of hande,

Ne quæras] requiras.

Rursus] iterum, least thou seeke againe

[Sub. ea] quæ iam neglexeris] contempseris, those thynges whiche thou hast neglected, that is to saie, of whiche thou made no account.

Ante] before

ADMONITIO.

Vt rei celeritatem ostenderet, rapienda (quasi raptim capienda) significantius dixit, quàm aut capienda, aut accipienda. Sic Virgilius:

Corripit extemplo.

Si mali subito moriantur, dolendum magis, quàm gauden-

gaudendum. If ill men dye sodainly, it is moze to be lamented then reioyced at.

Morte repentina noli gaudere malorum.
Fœlices obeunt, quorum sine crimine vita est.

Noli gaudere] *ne gaudeas, ne latêris.* Reioyce not
Morte repentina] for the sodaine death
Malorum] *sub. (hominum)* of ill men.

[*Sub. nam illi*] obeunt fœlices] *habentur beati in obitu, id est, in morte.* If or thei dye happily, that is to saie, thei be counted happie at their death,
Quorum vita est] whose life hath been
Sine crimine] without fault or blame. *Hoc est, qui caruerunt nota, qui sine reprehensione vixerunt:*
thei that haue liued without any spotte or blemishe, whiche haue been irreprehensible.

A D M O N I T I O.

Fœlices obeunt, &c. Genus est loquendi pro eo quod est, Pauci admodum moriuntur, quorum vita sine crimine fuerit. Ac si diceret, adeo pauci viuunt sine crimine, vt tales iure optimo fœlices in morte dicendi sint, nempe qui id malum ferme omnibus commune effugerint. Vnde & suprà dictum est, Nemo sine crimine viuit. Stultus est igitur, qui morte aliorum gaudet, quantumuis mali fuerint: cum ignoret ipse finem suum, in tanta præsertim difficultate viuendi sine crimine.

Cùm tibi sit coniunx, nec res, & fama labor.
Vitandum ducas inimicum nomen amici.

Sensus est, si pauper uxorem pulchram habes du-
I. iij. *bis*

*bia pudicitia (id est de cuius pudicitia dubites)
fuge simulatas amicitias diuitum, qui te amicum
vocatantes, amicos se tibi esse fingunt: cum sint a-
mici potius uxoris tue, re autē vera tibi inimici.*
Cum coniunx sit tibi, nec res] *sub. (sit tibi) hoc est
si uxorem habeas, nec habeas rem, id est, diui-
tias. If thou haue a wife and no goods, that is
to saie, if thou be poore.*

Et] *sub. cum] fama] sub. eius.*

Laboret] *id est, si fama eius periclitetur. If her
name be in daunger, that is to saie, if she haue
an ill name, or if she be suspected of ill.*

[*Sub. tu] ducas] existima*

Inimicum nomen amici vitandum] *sub. esse tibi,
id est, fugiendum, thinke and esteeme the name
of thy freend whiche is the name of thyne ene-
mie to be worthe to be eschewed. Hoc est, caue
tibi ab eo genere hominum, qui te amicum vo-
cantes, nihil aliud quarunt quā eo prae-textu a-
buti uxore tua. Take heed of those kind of peo-
ple whiche call thee their freend, seeking none
other thyng then to abuse thy wife vnder þ shadowe
thereof. Id autem amici nomen est inimi-
cum tibi, id est, tuae fama contrarium. Si enim il-
lud admiseris, videberis ipse uxorem tuam pro-
stituerere.*

ADMONITIO.

Vitandū ducas] *Modus est, loquēdi, pro eo quod est,
vita: id est, fuge, caue, aut fac ut vites, fac fugias.*

¶ Quo

¶ Quo plura scies, eo studiosior esse debebis. By how
 muche the more thou knowest, by so much thou
 must be more desirous to learne.

*Cum tibi contigerit studio cognoscere multa:
 Fac discas multa: & vites nil velle doceri.*

*Cum contigerit tibi] Whē it shall happen to thee
 Cognoscere] scire, to knowe
 Multa] many thynges
 Studio] sub. tuo] by thy studie:
 Fac] da operam. See
 [Sub. ut tu] discas] sub. insuper, that thou learne
 beside*

Multa] many thynges.

Et] sub. fac] vites, cancas.

*Nil velle doceri] te non velle doceri aliquid (sub.
 praterea) hoc est, cance refuses praterea doceri
 quasi satis, superque doctus. Take heede thou re-
 fuse not to bee taught beside, as though thou
 knewe to muche.*

OPERIS CONCLUSIO.

Miraris verbis nudis me scribere versus?

Hos breuitas sensus fecit coniungere binos,

*Hoc dicit, propter breuitatem, nudis verbis, &
 binis versibus hac scripta sunt. For the cause of
 breuitie, these Lessons are made plaine speerh
 and put in verse, whiche goe two and two.*

[Sub. tu.] Miraris me scribere] quod ego scribam. Oido.

I. v.

Doc

Doe you maruaile that I doe write
 Versus nudis verbis] *simplici eloquio*; & *citra or-*
natum poëticum, verses in plaine speeche, that
 is to saie, without Poeticall eloquence.
 Breuitas sensus] *compendium sententiae*, *videlicet*,
quia sententiae breues sunt, the shortnesse of the
 sentence, that is to saie, because the sentences
 be bryefe,
 Fecit [*sub. me*] *coniungere*] *fecit ut coniungerem*,
ut connecterem, made mee to ioyne and tye to-
 gether
 Hos [*sub. versus*] the verses of this booke,
 Binos] two and two.

FINIS DISTICHORVM
 DE MORIBVS.

AD LECTOREM.

Consule de dubijs sapiunt qui pectore toto:
 Ne sine iudicio plurima forte legas,

Taciturnitatis fructus in conuictu.

Tutus, & acceptus si vis conuiuere vbiq̃ue,
 Tantum audi, atque vide, garrulus esse caue.

In eandem sententiam.

Gratis eris cunctis, multosque parabis amicos,
 Ac viues tutus, si taciturnus eris.

DICTA

Dicta Insignia

SEPTEM SAPIENTVM

GRÆCIÆ, CVM

interpretatione.

Here followe the excellent sayinges of the
seauen wise men of Greece, with their in-
terpretation.

Omnibus placeto.

Hoc est, da operam ut tua culpa neminem offendas.

Please all men: that is to saie, take heede that
thou offende not any man by thy default.

Bona res quies.

Sub. (est) Hoc est, tranquillitas animi, bona res est.

Quietnesse is a good thyng: that is to saie, the
quietnesse of the mynde, is a good thyng.

Periculosa temeritas.

Sub. (est.)

Rashnesse is daungerous: That is to saie, vnde-
screte haffe, and inconsideration.

ADMONITIO.

Temeritas dicitur, cum quis omnia temerè facit:

Hoc est, sine consilio, ratione, & prudentia.

Rashnesse is called, when a man doeth all thin-
ges without counsaile, aduise, and discretion.

Quidquid promiseris facito:

Doe all that, that thou haffe promised.

Amicis

Amicis aduersa fortuna vtentibus, idē esto.

Be to thy freendes in their aduersitie, such a manner of man as thou wast in their prosperitie.

Infortunium tuum celato : ne voluptate afficias inimicos.

Keepe close and secret, thy misfortune, least thou make thine enemies reioyce.

Veritati adhæreto.

Sticke fast vnto truth: that is, neuer forsake her.

Violentiam oderis.

Hoc est, nihil per violentiam facito.

Doe nothyng by violence.

Agæ quæ iusta sunt.

Doe iust thinges : that is to saie, doe no wrong.

Domus curam age.

Domus, id est, rei domestica.

Haue regard and care of thy household,

A maledicentia temperato.

Refraine from ill speakyng and flanderiung.

Ne te ipsum præcipites in discrimen.

Hoc est, cane ne te ipsum temere in periculum conicias.

Casse not thy self vnaduisedly into daunger.

Temperantiam exerce.

Hoc est, assidue labora in coërcendis voluptatibus.

Exercise thy self in temperaunce : that is to saie, trauaile continually, to suppress the carnall appetites, and concupiscences of the bodie.

Moribus

DICTA SAPIENTVM.

Moribus probatus esto.

Hoc est, cura ut bene de tua vita indicetur.

Bee proued in good maners : that is to saie, see
that men haue a good estimation of thy life.

Calumniam oderis.

Hoc est, ne falso accuses, neue iniquè litiges.

Bee not a slanderer: that is to saie a false accuser.

Turpia fuge,

Take heede of filthie and vn honest thynges.

Voluptati tempera.

Hoc est, ne sis voluptati deditus.

Bee not subiecte to the pleasure of the bodie.

A iureiurando abstine.

Swear thou not at all.

Pietatem sectare.

Hoc est, officiosus esto in patriam, in parentes, ceterosque sanguine coniunctos.

Endeuor diligently to doe good to thy countrie,
to thy father and mother, and to all thy kinned.

Laudato honesta.

Saie well of vertuous and honest thynges.

A vitijis abstine.

Refraine from vicious thynges.

Beneficium repende.

Recompence a benifite bestowed on thee.

Supplicibus misericors esto.

Haue pitie vpon them that bee suppliaunt, that is
to saie, vpon them that humble them selues to
thee for mercie, or for aide.

Litem

Dicta Sapientum.

Litem oderis.

Loue not variaunce, strife, or contention.

Sapientum vtere consuetudine.

Id est, versare cum bonis.

Keepe companie with wise men: that is to saie,
good men.

Liberos instrue.

Id est, erudi, aut erudiendos cura.

Instructe thy childzen, or cause theim to bee in-
structed.

Bonos in pretio habeto.

Esteeme good men: that is to saie, haue great re-
garde of good men.

Audi, quæ ad te pertinent.

Marke well that, that pertaineth to thee,

Probrum fugito.

Id est, ignominiam.

Flee, and eschewe shame.

Responde in tempore,

Giue an aunswere in time: that is to saie, when
tyme is.

Ea facito, quorum non possit poenitere.

Doe the thynges, of the whiche thou canst not
repente.

Ne cui inuideas.

Enuie no man.

Quod iustum est, imitare.

Followe that which is iust: That is to saie, take
foz an example to folowe iust thynges.

Bene

DICTA SAPIENTVM.

★ Bene meritos honora [*Id est dignos.*
Doe honour to them that bee worthe: that is to
saie, to them to whom it is due.

Spes foue. Hoc est, semper bene sperato.

Alwaies haue a good hope.

Affabilis esto.

Bee gentle to speake to: that is to saie, milde and
courteous in speakyng to men.

Cum erraueris, muta consilium.

Hoc est, inceptum relinque, aut aliter age.

If thou haue been deceiued, chaunge thy coun-
sell, that is to say, turne & alter thine enterpryse.

Diuturnam amicitiam custodi.

Hoc est, quàm diutissime poteris.

Kepe long freendship: that is to saie, as long as
thou canst, *vel sic, Eam potissimum tuere amici-*
tiam, in qua diu permanseris, take in hande that
freendship, whiche thou maiest longest tyme
continue.

Omnibus te ipsum præbe.

Hoc est, erga omnes ultro officiosus esto.

Offer thy self to all men: that is to saie, be redie
to doe pleasure to all men.

Te ipsum Id est ultro: hoc etiam est, non rogatus
Of thy self: That is to saie, without desirynge and
praying thee.

Concordiam sectare.

Followe alwaie peace and concorde.

Magistratus metue.

Feare

DICTA SAPIENTVM.

Feare the officers and magistrates of the com-
mon wealthe.

Ne loquaris ad gratiam. [*Hoc est, in fauore.*
Speake not for fauour.

Ne tempori credideris.

Hoc est, ne fidas presenti fortuna.

Truste not time, that is to saie, in prosperitie.

Teipsum ne negligas. [*Hoc est, teipsum cura,*
Be not carelesse of thy self: that is to saie, thinke
of thy self.

† **S**eniores reuerere.

Give reuerence to an elder.

Mortem oppete pro patria.

*Hoc est, ne timeas pro defensione patriæ ex-
ponere te mortis periculo. si opus fuerit.*

Die for thy cuntry: that is to saie, to defende thy
countrie, feare not to put thy life in ieopardie:

If it be needefull,

Ne quavis re doleas.

Take not greefe for enery thyng.

Ne efferaris gloria.

Be not lifted vp, or aduanced with hainglorie or
praise: that is to saie, be not proude:

Arcanum celsa:

Keepe close thy secrete.

Cede magnis.

Hoc est, ne contendas cum potentioribus.

Aut aliter, potentioribus ne aduersaris.

Make no quarrell, nor strue thou with men more
mightie

DICTA SAPIENTVM.

mightie then thou: or other wise, resist not those
men that are more mightie then thou.

Opportunitatem expectato.

Looke for opportunitie: that is to saie, waite for
a fitte tyme to doe thy thynges.

Mortalia cogita.

Hoc est, altiora te ne quaesieris.

Thinke on mortall thynges: that is to saie, think
not on thinges that be to high, and which passe
thyne vnderstandyng.

Largire cum vtilitate:

Hoc est, ne dederis quod nocere queat.

Giue for profite: that is to saie, giue not that that
maie hurt.

Dolorem fuge.

See that thou take no greefe, nor displeasure.

Mortuum ne irrideto.

Mocke not hym that is dead.

Amicis vtere [Sub. in tempore.]

Aide and helpe thy freendes in tyme and place.

Delecta amicos.

Doe pleasure to thy freendes.

Cónsule inculpáte.

*Hoc est, Tale cónsiliu[m] cape vt sis inculpatus: id est,
vt quicquid acciderit, culpa tamen careas,*

Vel sic.

*Tale consiliu[m] prabe, vt culpa careas: id est, repre-
hendi non possis.*

De númine ne malè loquere:

K.j.

Quid

Dicta Sapientum.

Quid sit autem, ausculta.

Speake not ill of God: but learne to know hym.
De numine] *id est, de Deo.*

Quid sit] *sub ipsum numen, id est, Deus.*

Ausculta] *diligenter audi. Sub. à sapientibus.*

Audito multa, loquere pauca.

Heare muche, and speake little.

Prius intellige, deinde ad opus accede.

Understande first what is to bee doen, and after
take thy worke in hande.

Ne ob diuitias laudaris virum indignum.

Praise not an vnworthie man for richesse, that is
to saie, a man that is not worthie praise.

Principem honora.

Honour thy Prince.

Amicos probato.

Hoc est, ne cui temere fidas, donec perspectum eius
animum habueris.

Prooue thy freendes, that is to saie, trust not any
man vnadvisedly, untill thou knowe the bo-
tome of his harte.

Nemini promitto.

Make no promise to any man.

Similis esto tui.

Hoc est, ne sis ipse tibi contrarius, ne sis mutabilis.

Be alwaies like thy self, that is to saie, bee not
chaungeable or inconstaunt.

Quod adest, boni consule.

Take in good parte the thyng whiche thou hast.

Sufur.

• DICTA SAPIENTVM.

Sufurrónem ex x̄dibus éijce.

Cast a priuy flaunderer out of thy house:

Sufurro dicitur qui occulté maledicendo, odium in aliquem, aut dissensionem molitur. A priuie tale bearar is hee whiche with ill speakyng procures priuily hatred & dissention against some bodie.

A familiáribus in minútis rebus l̄x̄sus, feras. Suffer thy freindes in small chaunces: that is to saie: be not angry with them for a small thing.

Inimicus ne p̄ges amicum *Id est, inimico ne fidas.*

Thinke not that thine enimie is thy freende, that is to saie, trust not thine enimie what shewe or countenaunce soeuer he make.

Quæ feceris parentibus, eadem à liberis expécta. Looke for of thy children, ȳ same thinges whiche thou hast doen to thy father and thy mother.

Antè ómnia venerare numen. *Id est, Deum.*

About all thynges honour thou God.

Inter amicos ne fueris iudex.

Bee not a Iudge betweene thy freindes.

Ne conténde cum paréntibus, etiam si iusta dixeris.

Contend thou not with thy father and thy mother although thou haue said reason.

Infortunátum ne irriseris.

Docke not a man in his miserie.

Ne lingua præcúrrat mentem.

Let not thy tongue runne before thy wit.

Hoc

Hoc est, incogitatum verbum ne emittas.

Speake not a worde without consideration.

Quæ fieri non possunt, ne concupiscas.

Desire not those thinges which can not be done.

Uxorem ducito ex æqualibus.

Marry a wife of the same degree that thou art of.

Nesi ex ditioribus duxeris, dominos tibi pares non
affines.

Pares] id est, compares, acquiras.

Dictabat paruulis suis Maternus Cor-
derius Nonioduni, quæ est Niner-
nensis metropolis, ad flumen
Ligerim.

Laus Deo.

